A LECTURE ON WORSHIP

READ AT THE

MEETING HOUSE

IN

BROAD STREET WAPPING LONDON

AT A

CHURCH MEETING

HELD ON THURSDAY THE THIRTIETH OF NOVEMBER CIↃIↃCCXXXII

PUBLISHED AT THE REQUEST OF THE CHURCH

ΠΝΕΥΜΑ Ο ΘΕΟΣ ΚΑΙ ΤΟΥΣ ΠΡΟΣΚΥ-
ΝΟΥΝΤΑΣ ΑΥΤΟΝ ΕΝ ΠΝΕΥΜΑΤΙ ΚΑΙ
ΑΛΗΘΕΙΑ ΔΕΙ ΠΡΟΣΚΥΝΕΙΝ

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DEDICATION.

THE

AUTHOR

TO THE

CATHOLIC CHURCH OF CHRIST.

elect, according to the foreknouuledge of god, the father, through ſanctification of the ſpirit unto obedience, and ſprinkling of the blood of jeſus: grace unto you, and peace be multiplied.

THIS lecture, which is nouu given to publication, was at firſt put together for the private uſe of the congregation under my care; and was, accordingly, delivered in the place, and on the occaſion, ſpecified in the title. the church, on hearing it, expreſſed a ſatisfaction in it, with apprehenſions of its being calculated to more general uſefulneſs, and deſired that it might be publiſhed.

the being, nature, and kinds of worſhip; the importance of it, and more eſpecially of public

worſhip; the obligations we lie under to a ſtrict and ſevere ſupport of it, by all proper methods, are important ſubjects; and ſhould not, by any means, be omited in the courſe of a miniſtry, nor in the turn of publication. it is proper we ſhould often hear of theſe things, and have ſomething ſtill by us to recur to, in order to maintain a juſt ſenſe of them on our minds. an elaborate and pouuerful diſcourſe on any of theſe heads is what, perhaps, every feuu years would call for: ſuch is our ignorance of the great doctrines! ſuch our inſenſibility to the high duties! and ſuch our ſtupidity to the large privileges!

i am very far from inſinuating any character to this perfomance of mine; and much farther ſtill from ſuggeſting that it is worthy thoſe comprehenſive ones but nouu mentioned: it is what it is; and what it is, it is through that grace, by which the author is what he is: and, in a word, ſuch as it is, he heartily recommendeth it to the church univerſal, to every particular congregation, and to every member of chriſt, to whom it may come; wiſhing them, and himſelf, more underſtanding in all things; and, particularly, a larger ſhare of knouuledge and diſcerning, to ſee our duties, and privileges; with more grace, and ſtrength, to perform them.

i am, dearly beloved, your brother and companion in the kingdom and patience of our common lord and head, jeſus chriſt,

john rhudd.

ADVERTIZEMENT [a].

THE *ſubjects of humane converſe are three; words, things, and actions* [b].

the ſubject of this lecture is not words, nor things, ſo much as actions. it is not ſo much deſigned to furniſh the tongue, or fill the head, as direct the hands, and inform our conduct in this frail ſtate: and that, not ſo much in reſpect to ourſelves, or our fellouu creatures (though our duty to both is touched) but in regard to god: and that, not only in the cloſet, or in the family, but more eſpecially in the church. a noble ſubject it will at once be ouuned! and a ſubject, which, if we knouu any thing of the poſture of things abroad, needeth very much to be cultivated.

men are nouu, as they were indeed always, on extremes:

a ſet of people there is, who are certainly wanting to action, at the ſame time that they profeſs the juſteſt apprehenſions of it, and the higheſt regard to it; inaſmuch as they ſcarce ever ſay any

[a] *being an extract out of the larger preface, refered to, page 3.*

[b] σημειωτικη or λογικη, φυσικη, and πραχτικη. *locke.*

thing

thing about it; or think it worth their while to explain, recommend, or inforce it, no wonder it receiveth no more cultivation from thoſe of this ſentiment!

others talk of hardly any thing elſe but action: but it is that of natural religion, ſuch as the heathens, plato and ſeneca, talked better of, a great while ago.

others, again, are fallen into, and ſwallowed up in, a neonomian kind of action; conſiſting in a ſort of things, which they call ſincerity, and neuu obedience.

but the true chriſtian action, which is performed in the ſtrength of the principle of grace, communicated from chriſt jeſus, the head of all grace, by the efficatious operations of his ſpirit, to the elect members of his myſtical body; in ſobriety, righteouſneſs, and godlineſs; and more eſpecially ſhining in this laſt: this ſeemeth quite neglected, deſerted, forgoten.

this writer therefore (ſeeing the need of an interpoſition, and that none more worthy appeareth in it) hath laid a deſign of communicating his thoughts to the church, on this head of chriſtian action. the plan of which deſign is, in general, as followeth.

the work will conſiſt of two parts; with an introduction, which will treat of the general ſervice of the divine being, as the end of all creatures, and particularly of man; or, as the larger and more univerſal employment of his whole being, and all his powers, and characters. of worſhip, as a more immediate ſervice: then of worſhip in general; in which will be conſidered, the being of worſhip; the nature of worſhip, as in itſelf, and diſtinguiſhed from ſervice; the great

and

and general object of worſhip; the kinds of worſhip; that is to ſay, thoſe of nature and grace, or reaſon and revelation, or creation and regeneration.

the former part will conſiſt of the worſhip of nature; or, the ante-fall worſhip: in which the condition of our creation will be conſidered, and the terms on which we ſtood in it, laid open. the way in which we had acceſs to god, and the principles on which, as ſimple creatures, we worſhiped him, the ſimple creator, will be looked into. the ſacramental trees of the knouuledge of good and evil, and of life; together with the ſabbath, marriage, and the other ordinances, in which the worſhip of that ſtate conſiſted, will be conſidered. the utter apoſtacy and revolt of the humane nature from god, proved; and the abrogation of this worſhip, in conſequence, maintained.

here, alſo, we ſhall have occaſion, en paſſant, *of inveighing againſt, and, it is hoped, of confuting, the popular conceit of the religious light of nature, as nouu ſubſiſtent: and particular reference will be had to the ſagacious wollaſton's celebrated peice, the religion of nature delineated.*

the latter part will be the worſhip of grace, revelation, and regeneration: which will alſo be conſidered in its being, and general nature, as diſtinguiſhed from the ante-fall worſhip; and divided into its ſeveral kinds, perſonal, family, and public: of each of which the revealed hiſtory will be given, and their ſucceſſion douun to our age traced, and proved. they will alſo be diſtinctly treated on, in their being, nature, ordinances, time, place, ſubjects, importance, obligation, and means of ſupport, and cultivation.

this

this, as was ſaid in our entrance on the recital, is the diſtant draught of the general deſign: with reſpect to the execution of it (if the recital can intereſt any body in a concern about that) i can, indeed, ſay nothing, only that the plan of it is lain, and hath been once gone over, in a rough and general draught. whether it will ever go beyond the ſtudy, or my ouun meeting houſe, i really cannot tell.

nouu, as it is not very likely that an author ſhould write much to the purpoſe, without fixing his end; ſo neither is it more likely, that a reader ſhould form any true judgment, without ſeeing that end. let not then any expect more in this lecture, than it was ever deſigned ſhould be put there; it is only intended, let it be remembered, as a diſtant epitome on the ſubject in general; and, by no means, as a ſevere purſuit of any ſingle branch of it: much leſs is it meant, for an elaborate treatiſe on the whole.

A LECTURE ON WORSHIP

INTRODUCTION

THE ſubject of worſhip is moſt copious and important: it is, indeed, an argument which will bear, and deſerveth, all the improvements we are capable of giving it. this ſtandeth abundantly acknouuledged in the many treatiſes on the ſubject, which are to be met with, as well among the antients, as the moderns, under all their ſeveral diſtinctions.

this conſideration, reſpecting the importance of the ſubject, as it vindicateth paſt endeavours in the cultivation of it; ſo it beſpeaketh a general candor towards every reneuued attempt in its farther ſervice.

we are not ſo vain as to ſuggeſt, that any thing we have to produce on ſo great and exhauſted an argument, deſerveth ſo much to be regarded, becauſe it is better than what hath been advanced already — it is, houuever,

in ſome reſpects, different; it is, at leaſt, neuu: on which accompt it may expect, it is preſumed, a curſory reading, in its turn, and will avail, it is hoped, to the refreſhing the mind with ſome general notices on this popular ſubject. and a great deal of need there is of ſucceſſions in this kind: for though every branch of this great ſubject is of the laſt importance, and having once approached us, ought to find an everlaſting abode with us; yet, ſuch is the treachery and irretinence of the humane mind in general, and ſuch, it is to be feared, we may add, the particular oppoſition and ſlothfulneſs of it, in reference to this matter in eſpecial; that the remembrance and ſenſe of theſe things are ſtill apt to wear off, and vaniſh, (in a greater meaſure ſurely, than is common to the generality of divine ſubjects) unleſs continually inforced and inculcated.

with this humble vieuu is the ſmall publication made. and, when the plain peice ſhall have done this tranſient ſervice, it ſhall, with all due modeſty and deference, give way to its next worthy ſucceſſor: nor can it, on this, be any greater injury to it, than to the many tractates in its kind which have gone before it, to be throuun aſide, and treated with the neglect common to ſuch ſhort lived appearances, and pamphlets of a week. nor will it, indeed, be any ſurprize at all to the writer, to find it in reality thus uſed.

what we deſign in the followuing lecture, is to lay together ſome general notices, reſpecting the ſubject of worſhip; in order to keep up a ſenſe of the nature and dignity of it on our minds; and, at the ſame time, to maintain a

con-

conviction of our obligations to the ſupport and maintenance of it. the method in which we have choſen to deliver ourſelves in the execution of this deſign, as what we judged moſt ſubſervient to it, is the mathematical one. we have accordingly put together a ſet of grand outlineary propoſitions; which as they will appear, it is hoped, juſt in themſelves, ſo they will farther be found arranged, it is preſumed, in ſuch a manner, as to carry along with them a juſt gradation; and in the whole compaſs of them, to make ſomething like one uniform and conſiſtent argument. to each of which propoſitions there are ſtill added explanation, proof, and reflections.

there are, beſides, ſome other little peculiarities in the ſeries of the diſcourſe (to leave material ones to the obſervation of others) ſuch as the verbal tranſlation of ſcripture [1], the rejection of chapter and verſe; as alſo, ſome grammatical liberties, with an unſeaſonable defence of which, we will not detain the reader here. we may perhaps, take an opportunity, ſome time or other, to aſſert another part of our character in a diſſertation upon writing [2]; where we ſhall have occaſion to ſtate and defend ſome

[1] this verbal tranſlation, in our firſt copy, was thorough and entire: but becauſe ſome might poſſibly have taken occaſion from hence, to have conceived of us, as a little arrogant and aſſuming, we choſe to confine it to the original readings of our common edition (bill and barker, octavo, london, 1669) rather than give colour to ſuch an imputation.

[2] it was at firſt deſigned, that ſomething in this way ſhould have been prefixed to this lecture, which was accordingly put together and prepared (which was one occaſion of deferring the publication) but being too long to find room, it is therefore laid aſide, and left to appear by itſelf, and this general introduction ſubſtituted in its ſtead.

principles, which we muſt here take for granted. in the mean time, they muſt ſpeak for themſelves; which, we cannot but ſay, we reckon them very well able to do; and have therefore only farther to deſire, that they may be heard.

having ſaid thus much, in reſpect to the ſubject in general, the reader will eaſily excuſe us from detaining him longer. and after having withal let him ſo far into the principles of the compoſure in particular, it can, we dare ſay, be no manner of ſurprize to him, to find a lecture on worſhip, proceding upon the followuing propoſitions, and opening with this as the firſt of them:

LECTURE

PROPOSITION THE FIRST

that man was made for action.

EXPLANATION

by man, i mean the humane ſpecies, conſiſting of two ſexes, male and female [3].

[3] this may ſeem a trifling addition in the accompt of ſome; but the accurate knouu, that the doctrine of ſex is of too much importance to be overlooked. that it taketh place in man, s. moſes, the inſpired writer of his creation and hiſtory, hath inculcated upon us in theſe remarkable words: *this the book of the generations of adam. in the day that god created man, in the likeneſs of god made he him; male and female created he them, and bleſſed them, and called their name adam* [or *man*] *in the day when they were created.* it is ſuppoſed alſo, that this diſtinction is found, in ſome ſenſe, even in the angelic nature. ſee *ſacri in tabernaculo apparatus partes; ex diſcriptione moſis: a benedicto aria montano obſervata*, among the prints of montanus, in the antwerp edition of his interlineary hebreuu bible. print F. ref. f. *cherubim mas et fœmina*, and ſir william petty carrieth the diſtinction of ſex, not only to animals and vegetables, but even to matter itſelf; and that, as his ouun expreſſion is, even without a metaphor. petty of elaſticity. appendix to diſcourſe of duplicate proportion. philoſoph. tranſ. vol. ix. p. 209.

by

by action, i mean, the uſe or exerciſe of the powers of his nature, on their proper objects: this includeth three things; that man hath powers, that there are objects proper to them, and that thoſe powers are to be exerted upon theſe objects.

by man's being made for action, i mean, that this was the deſign of his creation, and that accordingly, his being, and the dignity of his nature, oblige him to action.

PROOF

for proof of this important point, i might call in the joint teſtimony of revelation and reaſon.

firſtly. i might appeal, in the firſt place, to revelation.

now revelation giveth abundant teſtimony to this truth. we have not this doctrine there, as the ſmall and ſingle drop of the bucket, but as the loud and united ſound of many waters.

we might produce proofs of the obligation of man to action, in both his ſtanding and fallen ſtates.

I. in his ſtanding ſtate. and here, according to the ſhort accompt which we have of this ſtate, we cannot but judge it to have been full of action. for,

1. in the firſt place, we are told by the divine hiſtorian, s. moſes, that when THE LORD *god* had created man, *he planted a garden eaſtward, in eden*, and taking him from the direct place where he was created, that is, the plains of meſopotamia, *there he put the man, whom he had formed*; and, among other ends, for this, as one, *to dreſs it, and to keep it* [a].

2. we find, again, that man had the creatures

[a] geneſis.

to

to inſpect and name, during the ſtate of his integrity. which was a peice of work that required no ſmall application and attention [b].

3. farther, marriage was inſtituted here; which, notwithſtanding the perfection of the ſtate, could not but bring along with it, relative and ſocial obligations [c].

4. beſides, the ſabbath, we find, belongeth to this period [d]; and we are not to ſuppoſe that it was then deſigned, any more than it is nouu, for a period of indolence, and a ſeaſon of ſloth and inactivity; nor could adam make it ſo, though ſo many of his poſterity have done it.

thus, then, it appeareth from the brief accompt we have of this period, that it was crouded with all the action that could be put into it. no ſooner was man made, but he was ſet on work. action, we ſee, did not only conſiſt with, but was the duty of, and even became, innocence and paradiſe.

II. let us nouu take a vieuu of man in his fallen ſtate, and ſee what relation action beareth to him here. and we ſhall find, on inquiry, that it doth not leſs become him in his preſent fallen ſtate, than it appeared to do in his ſtanding one.

1. hence we find, in the firſt place, that it was a part of a man's curſe, that he ſhould *eat bread in the sweat of his face* [e], which ſuppoſed labour. the curſe lay not, i apprehend, in the labour (for that we have ſeen was conſiſtent with paradiſe itſelf) but in the pain and expence of ſtrength and ſpirits with which it was

[b] s. moſes. geneſis. [c] s. moſes. geneſis. [d] s. moſes. geneſis. [e] s. moſes. geneſis.

to

to be henceforth attended, intimated by *the sweat of his face.*

2. and, accordingly, we find, again, that when adam was diſmiſſed paradiſe, it was not that he might be diſcharged the eaſy work of that place, but, on the contrary, that he might be ſent forth to the harder ſervice of *tilling the ground out of which he was taken*[f].

3. hence alſo, moreover, thoſe exhortations to labour which we meet with, ſcattered up and douun in the word of god. *be thou diligent*, ſais s. ſolomon, *to mind the ſtate of thy flocks, and ſet thy heart to thy herds*[g]. and, s. paul, in his ſecond letter to the theſſalonians, hath this extraordinary expreſſion reſpecting ſuch as refuſed to work: *we command and beſeech, by our lord jeſus chriſt, that with quietneſs they work, and eat their ouun bread.*

4. hence, farther, thoſe commendations of diligence which we meet with in ſcripture. *ſalute tryphena and tryphoſa, who labour in the lord.* and again, *ſalute the beloved perſis, who laboured much in the lord*[h]. in which paſſages, the firſt idea of praiſe to theſe ſiſters centreth in their labour in general, though the dignity of it, *in the lord*, cometh in, in a ſecondary way, and giveth an additional weight to the commendation.

5. and, withal, thoſe odious repreſentations of ſloth and its wild effects. the wiſe man ſeemeth to have gone out of his way, as it were, in the ſervice of this caſe, and inſtead of throuuing at this ſubject in one pointed ſentence, after his uſual manner, he hath laid out a whole paragraph in it, and a beautiful and finiſhed one it is. *i*

[f] s. moſes. geneſis. [g] proverbs. [h] s. paul. epiſt. to romans.

went

went by the feild of the ſlothful, and by the vineyard of the man void of underſtanding: and lo, it was all grouun over with thorns, nettles had covered the face thereof, and the ſtone wall thereof was broken douun. then i ſauu, ſet my heart: i looked upon, received inſtruction. a little ſleep, a little ſlumber, a little folding of the hands to ſleep: ſo ſhall thy poverty come as one that travelleth, and thy want as a man of ſheild [i].

6. and, again, the promiſes which are made to diligence. while *the ſoul of the ſluggard deſireth, and hath nothing; the ſoul of the diligent*, it is ſaid, *ſhall be made fat* [k].

7. add to theſe, laſtly, thoſe threatnings which are annexed to ſloth and inactivity. whilſt *the glutton and the drunkard come to poverty; drouuſineſs* is found to have nothing better intailed on it, for it *ſhall cloath with rags* [l]. *he that will not work*, as he is not like to have wherewith, ſo neither hath he a right, to eat; the ſentence, accordingly, concerning him is, *let him not eat* [m].

nouu the various paſſages of ſacred writ, quoted under theſe ſeveral heads, proclaim the great and important obligation of the humane nature to action, with ſtrong and united teſtimony.

ſecondly. we might farther, in this caſe, appeal to reaſon, and argue on the eaſy principles of it thus:

1. in the firſt place. action is the great buſineſs of all beings, and therefore of man amongſt the reſt. action is the diſtinction between being and not being: beings are ſo much removed

[i] s. ſolomon. proverbs. [k] s. ſolomon. proverbs. [l] s. ſolomon. proverbs. [m] ss. paul, silas, timothy, II. epiſt. to theſſalonians.

from

from non-exiſtence, by houu much they act; and they are ſo much advanced in exiſtence, by houu much they act more nobly; and nobility of action conſiſteth in the nature of the actions themſelves, and the continuance of them: he acteth moſt nobly, whoſe actions are moſt truly great in themſelves, and who is moſt conſtant, uniform, and uninterrupted, in the performance of them.

2. again. as all beings are made for action in their ſeveral ſpheres; ſo the obligation to action riſeth and ſtrengtheneth in proportion to the rank of being. the higher a being is advanced, the more incumbent is action on him, and the more criminal is the neglect of action in that being. hence we ſee that man's obligation to action is in proportion to his rank of exiſtence, and let any one then judge houu high it muſt riſe.

3. nay, farther, every being is obliged to act *ad ultimum ſui poſſe*; and that in point of compaſs and extent. man is a complex being in his make and conſtitution; he is therefore under obligation to complex action, action of body and action of mind [5]. and while he is taking this compaſs in the parts of his action, he is to be faithful to the capacities of both in their reſpective extent.

4. beſides. man is fited for action, and therefore obliged to it. he is fited for it in both parts of his conſtitution. whoever conſidereth the mechaniſm of his outward form, and looketh at the ſame time into the works of art, will ſee

[5] ſee the ſpectator, vol. II. n. 115.

a great deal of reaſon for concluding thus. if he had not been deſigned for action, he would never have been made as he is [6]. and if he had not been fited for action, he could never have been capable of doing what he hath done. whoever contemplateth the pouuers of his mind, muſt confeſs he is formed for work of a rational ſort; and he who taketh a turn in our libraries, and ſurveyeth the vaſt monuments of humane genius, muſt acknouuledge that he is fited for intellectual labour as well as bodily. man's fitneſs for action in both branches of it, is an obligation upon him. god never giveth any thing in vain, nor ſhould we ever poſſeſs any thing in vain. if he giveth an ability of any kind, it muſt be ſuppoſed it is in order to its being uſed.

well, then, if the end of all beings is action; if in proportion to the ſphere in which a being moveth, his obligations to action increaſe; and a being is obliged to exert all his capacities; if his being fited for action is an obligation to it; it cannot but appear evident, even on theſe principles, that man was made for action. and beſides the force of this reaſoning, we have the ſuperiour teſtimony of ſcripture, which puteth the matter beyond diſpute.

REFLECTIONS

1. this, in the firſt place, correcteth thoſe who live without action; who come into the world and go out of it, and do nothing, and thereby inſinuate a ſhameful oppoſition to all this, ſug-

[6] as for the objection, that things made uſes, and not uſes things (the common place evaſion of the atheiſt) ſee it confuted by ray, in his wiſdom of the creation. part II. p. 356. athr.

geſting

geſting either that they have no ability to action, or that they are under no obligation to it, or that there is no true dignity in action. nouu what a falſe way of reaſoning is this! houu mean and unworthy the being of man! houu much belouu the dignity of the humane nature!

2. others, again, are very buſy, and do, indeed, a great deal, but it is all miſcheif. as *it had been better for them that they had never been born*, ſo for the world too. they ſpend their days in tyranny, and wear out their lives in violence and oppreſſion. nor is this to be applied only to the caeſars and leuuiſes of the world; but may, in its meaſure, find accommodation in thoſe of every rank, and will include all, who, in proportion to the ſphere of their ſeveral ſtations, act in the ſame ſpirit, and are devotees to the ſame inhumane cauſe.

3. add. the beſt have reaſon to complain of a great deal of deficiency in their action: inaſmuch as, 1. *the good that they would, they do not.* and, which is no ſmall aggravation, 2. *the evil which they would not, that they do.* this, you knouu, was the complaint of our beloved brother, and the great apoſtle, s. paul, as he confeſſeth it, in his letter to the romans. and this is the complaint, more or leſs, of all who have drunk into the ſame ſpirit.

4. farther. this ſhould ſet us all a thinking. we live, but houu do we live? do we act, or doth ſloth poſſeſs us? if we act, and ſo far as we act, houu do we act? do we act rightly or wrongly? that is, do we act agreeably to the obligation of our nature, and the dignity of it, or belouu our ſelves? do we act the men and

the chriſtians, or the brutes and the ſinners? do we tread the earth, as it is fit we ſhould, or grovel in it?

5. houu prepoſterous, once more, muſt that religion appear, which leaveth out action! inſtead of making us more than men, it plainly maketh us leſs: inſtead of raiſing, it depreſſeth us: inſtead of exalting us to the glory of ſaints, it leaveth us amongſt the ſinners and the ſluggards. inſtead of re-generating, it indeed de-generateth us: and i beleive, i may ſay even of publicans and harlots, in reſpect to thoſe over grouun chriſtians, who are goten above duties, and deſpiſe them, as our lord ſaid of thoſe profligate ſets of people, in reſpect of the chief prieſts and elders, who depended on their duties, *that the former enter into the kingdom of heaven before the latter* [n].

6. we may hence, in the laſt place, collect the ſtate of the humane nature. it appeareth from hence, that it is fallen. for, firſtly, every being will act. and, again, every being will act like itſelf; not only in reſpect of eſſence, but principle [7]. when, therefore, laſtly, a being doth not

[n] [s. mattheuu. goſpel.]

[7] there are three things which are the difference between being and being, the eſſence, the principle, and the action. and theſe are always proportionate: as thus; according to the rate or ſtrength of eſſence, ſo will the rate or ſtrength of action be; and according to the nature of the reigning principle in that eſſence, ſuch will the nature of the action be. for inſtance. a man reaſoneth like a man, that is, according to the rate and ſtrength of his eſſence, ſo he reaſoneth. an angel, on the other hand, reaſoneth according to the rate and ſtrength of his eſſence. a ſtanding man or angel, or thoſe natures, while they ſtood, reaſoned according

not act at all, or doth not act like itſelf, but ſineth againſt the very principles and *ſtamina* of its ouun nature and exiſtence, it is an indefeaſable proof, that it is under a falſe bias, and is not what it ſhould be, or what it really was in its original conſtitution; and what is this but to be fallen? it is not only, therefore, as true as any propoſition in euclid, but as demonſtrable too [8], that man muſt be a fallen creature, from this very reaſon, becauſe he doth not act worthy of, or conſiſtent with, himſelf; i ſay himſelf, and his ouun dignity, duty, and privilege, but in ſo conſiderable a part of his conduct [9], falleth foul of theſe great conſiderations, and layeth proſtrate every thing decent, fair, and lovely, to make way for all that is monſtrous, barbarous, and cruel.

ing to the reigning principle of their eſſence, which was purity. a fallen man or angel, or thoſe natures, nouu fallen, reaſon according to the reigning principle of their eſſence, which is impurity.

[8] ſince locke hath advanced the principle, and ſo well defended it, it can be no longer a diſpute, but that there is as truly and properly a moral demonſtration, as a mathematical one. one moral evidence, it is certain, may be made to followu another, with as much cloſeneſs and connection, as mathematical problems are capable of being performed in, by the aſſiſtance of diagrams, and the pomp of the whole mathematical apparatus.

[9] it were ſufficient to this argument, if but one ſingle inſtance of this kind could be charged upon him, throughout the whole of his conduct. though, indeed, this would be the caſe, with reſpect to the whole of it, was it not for the divine interpoſition of the mediator, in what is generally called common, or reſtraining grace, in oppoſition to ſpecial and reneuuing grace, which only the elect partake of; and they only in one part of their lives, and one branch of their conduct.

but

but this leadeth us to a ſecond propoſition, which, it is hoped, will be ſeen to connect with the former, and at the ſame time to advance the argument.

PROPOSITION THE SECOND

there are ſeveral ſets of action worthy the humane ſpecies, each of which ought to be cultivated in their turns.

EXPLANATION

though man is made for action, and he ſhould be always in action; yet is he not confined to an everlaſting round in one continued ſcene only. there are various ſets of action which ſhould divide his time, and ſhare his capacity. by ſets of action i mean ſorts of action diſtinct in their ſubject, object, and conſequence, and ſo in their nature. there are three of theſe ſets or ſorts of action. theſe in our popular phraſe are called natural, civil and religious: the diſcharge of the duties of which are denominated *ſobriety*, *righteouſneſs* and *godlineſs*, in the language of revelation.

I. natural action (the juſt diſcharge of which is called *ſobriety*) this concerneth a man's ſelf, more immediately, and is that which is neceſſary to the preſervation of life natural; or which regardeth man as he is barely an animal being. the ſeat of this is ſenſe. under this head come in eating, drinking, ſleeping, and, as we juſt nouu ſaid, every thing elſe which concerneth him as a mere animal being.

II. civil action (the due performance of which is called *righteouſneſs*) this concerneth a man's fellouu creatures, more directly, or is that which regardeth man as he is a political animal

mal [n], or capable of bearing a part in relative life. the ſeat of this is reaſon. under this head come in government, oeconomical or of a family, political or of a city, republican or of a nation, and all that is neceſſary to the ſupport and cultivation of ſocial life.

III. religious action (the proper attendance on which is termed *godlineſs*) concerneth god more eſpecially, or is that which is neceſſary in order to the carrying on an intercourſe between earth and heaven. the ſeat of this is grace. this includeth perſonal, family, and public worſhip, as we ſhall have occaſion more formally to obſerve, and more cloſely conſider belouu.

PROOF

nouu that the ſcale of action doth really conſiſt of theſe ſeveral ſets of action and no other, of neither leſs nor more, appeareth

I. from the teſtimony of ſcripture, where we read, as was intimated, of *ſobriety*, *righteouſneſs*, and *godlineſs*, which, as they are reckoned the whole extent of the effect of *that grace which bringeth ſalvation* [o]; ſo they muſt reach the whole of humane converſe, otherwiſe grace would not be a thorough, uniform, conſiſtent principle, which, to be ſure, it muſt be. this leaven, houuever ſmall, will, in a proportionate and conſiſtent degree, leaven the whole lump.

the written lauu of god is a perfect and thorough directory to the whole of humane converſe: nouu this taketh in no more nor leſs than this threefold claſs of action. thus according to

[n] ζωον πολιτικον is ariſtotle's definition of man, and a frequent one amongſt the greeks.

[o] s. paul. epiſt. to titus.

the

the great legiſlator's epitome of his ouun lauu, the whole of it is aſcertained, to god, our ſelves, and our neighbour : *thou ſhalt love the lord, thy god, with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind (this is the firſt and great commandment ; and the ſecond is like unto it) and thy neighbour as thy ſelf. on theſe two commandments,* it ſeems, *hang all the lauu and the prophets* [p]. and no diminution to them neither, for as they contain no leſs, ſo neither can they include any more.

II. We might appeal to reaſon in this matter and the nature of things ; which, conſidered in their whole extent, will determine in this caſe ; that as a man's converſe can admit of no more than theſe three ſets of action, ſo neither will it allouu of leſs, without an undue reſtraint. what action is there within the compaſs of the humane life that will not come under this diſtribution ? and how ſhall we find a head for many of them, without admiting this diviſion ? all action muſt concern either my ſelf, my fellouu creatures, or god. and when i diſcharge the duty of my ſtation to each of theſe, i act *ad ultimum mei poſſe*, in reſpect to the objects of action, and ſo in regard to the ſets of action.

REFLECTIONS

1. this, in the firſt place, may direct our ideas concerning the capaciouſneſs of man in general. the creatures of the mere animal world are confined to natural or animal life. all that they do is to eat, drink, and ſleep, and having draged a ſenſual life through the ſhort period

[p] s. luke. goſpel. [s. mattheuu. goſpel.]

of

of their exiſtence, at laſt give it up as a tribute to their lord, or yeild it *to* that *vanity* under which *the whole creation is made ſubject* [q]. but man is made for nobler ends: his whole ſtructure and compoſition throughout beſpeak greater purpoſes. and we may always ſafely conclude, that ſuch as is the nature and rank of a being in its ouun make, ſuch, alſo, are the deſigns of its exiſtence [r].

2. as this teacheth us the capaciouſneſs of man in general, ſo it may, in the next place, be a rule to us, whereby we may form an eſtimate of ourſelves, and each individual of the humane ſpecies. he is a perſon of moſt importance who is moſt engaged (and acteth conſiſtent with that engagement) in theſe ſeveral ſcenes of action, more eſpecially the two laſt of them, that is, civil and religious life [s]: for as to natural life, we are all of us equally concerned to give a proper treatment, and but a proper treatment, to this body of ours. and, as, on the one hand,

[q] s. paul. epiſt. to romans. [r] ſee propoſition firſt. proof. particular 4. p. 9.

[s] the king of england, therefore, who, according to the conſtitution of that realm, is head both of church and ſtate, is the firſt perſonage in both, and is both king and preiſt. from him, accordingly, all eccleſiaſtical and civil pouuer is communicated to the clergy and laity, the lords ſpiritual and temporal, in ſome firſt perſons, his grace, the moſt reverend father in god, the lord archbiſhop of canterbury, primate of all england; and the lord high chancellor of great britain; from whom, in a gradual declenſion, it deſcendeth through all ranks of offices, both eccleſiaſtical and civil, till it reacheth the meaneſt; and from all, paſſeth over ſtill to the mere ſubject, who is the direct and immediate object of all authority. this proceſs of things, is appoſitely repreſented, in the title of k. henry the VIIIth's bible.

we are not to be wanting in the exerciſe of due care towards it, for its conſervation; ſo, on the other, we are concerned not to excede the bounds of ſobriety and temperance; both which muſt alike weaken the pouuers of the body, and relax the faculties of the mind, and lay us under the greateſt diſadvantages for action.

3. let not this be an idle information to our judgment only, in aſcertaining, to no end, our apprehenſion of the ſcale of action: but may it, withal, be a practical inforcement upon us, and engage us to a juſt behaviour. farther than this we cannot go: and ſhort of this we ought not to content ourſelves. to neglect our bodies, is to act belouu the louueſt animals; to ſpend all our time about them, is to ſink into that inconſiderable claſs of beings, and not to act the man; to give up all our concern to civil life, is to act the man only, but not the ſaint. he, therefore, on the whole, acteth moſt commenſurately, and moſt worthily, who regardeth himſelf, in his whole capacity and intire relation, both in reſpect to body and ſoul, himſelf and others, time and eternity. we procede to obſerve,

PROPOSITION THE THIRD

that religion is the nobleſt kind of action.

EXPLANATION

by religion, i mean, the worſhip [4] of god, in its ſeveral branches (which will be conſidered by

[4] this term, religion, is ſometiemes uſed for the lauu of our nature, and as the univerſal directory to our whole converſe, as well in reſpect to our ſelves and others, as in regard to god. i do not apply the word in this lax way, but chooſe rather, to appropriate it to our more immediate converſes

by and by) and the enjoyment of him conſequent upon it.

by religion's being the nobleſt kind of action, i mean, it hath the nobleſt object; is nobleſt in its influence, tendency, and conſequence; and ſo in its ouun nature.

PROOF

1. religion, in the firſt place, is the nobleſt kind of action in its object. god is the nobleſt object, and god is the object of worſhip. and though, indeed, we may converſe with god remotely, and in a ſecondary way, whilſt we converſe with creatures, yet it is but remotely, and in a ſecondary way: whereas, in worſhip we converſe with god immediately [5]. we forget all other beings, as though there were none. we go into him as it were. hence the moſt intimate acts of worſhip, as the exerciſe of the graces of the new creature, are repreſented in ſcripture, under ſuch alluſions as theſe; *flying to him, taking hold of him, ſeeking the ſhadouu of his wings*, and the like.

2. again. religion is the nobleſt kind of action in its influence. there is a connexion, indeed, in all knouuledge [6], and he who hath moſt knouuledge already, hath moſt *praecognita* to the acquiſition of more. and the caſe is the

verſes with the deity (which, unleſs i miſtake, is the juſter idea of it) throuuing our other converſes, under the more diſtant name of obedience or ſervice.

[5] as far as we are capable of immediate converſe with god, in this imperfect ſtate of things, we hold it in the exerciſes of religion and worſhip.

[6] the ſeveral arts and ſciences, therefore, were by the greeks denominated, κυκλοπαιδια, that is, the circle of learning or knouuledge.

ſame in action: he who hath been moſt accuſtomed to action, loveth it beſt, and purſueth it moſt: it is his habit [7]: as thoſe who have been ſuffered to fall into ſloth, are hardly recovered from the wretched influence. but though the habit of action in general, will ferment, ſpread, and grouu, where it hath once taken hold, and will do ſo, in proportion to its poſſeſſion; yet no action hath ſuch a noble extent of influence, and ſo wide a force and efficacy as religion. it is impoſſible that a man who is truly religious, and knouueth what the pouuer of the divine action (as i will call it, with the reader's leave) who knouueth, in truth, what this means, it is impoſſible, i ſay, but ſuch an one, *qua* ſuch an one [8], ſhould act becomingly in every ſcene of life, as far as he

[7] the ſon of maimon, commonly therefore called, maimonides, who was the greateſt writer among the jeuus, ſeemeth ſenſible of the need of contracting habits; as alſo, of the force of them when gained. having propoſed the queſtion, houu ſhall a man come to theſe virtues? (cardinal virtues of which he had been ſpeaking) he anſwereth: he muſt get a habit of them. and to get this habit, he muſt fall to work, ſais he, and exerciſe himſelf, and do it the ſecond and the third time, as he doth in leſſer virtues. nay, he addeth, he muſt continually return to his task, until it becometh eaſy to him, and the toil and wearineſs of it vaniſh; and, which is a very obſervable expreſſion, theſe virtues become one with his ſoul. maimonides hilcoth. deoth. ch. I. ſect. 7.

[8] thus i underſtand that ſtumbling paſſage in s. john's catholic epiſtle, *whoſoever is born of god, ſineth not*, that is, i apprehend, *qua* one of that character; or, as one born of god. and this can be ſaid of no character, rank, or ſtation of the humane nature, but of the regenerate one only: we offend and ſin in all our other characters.

acteth

acteth himſelf. as no principles, but thoſe of religion, are ſufficient to make a great man; ſo theſe do it effectually [9].

3. withal. religion is the nobleſt kind of action in its tendency. converſes with creatures tend to familiarize them to us: and as they bring us acquainted with them, ſo they make us like them. thus a man is always moſt like thoſe with whom he moſt converſeth. *he that walketh with the wiſe, ſhall be wiſe: but a companion of fools*, having firſt diſcovered himſelf ſuch in the choice, and ſtill increaſed the character by the converſe, *ſhall be broken* [r]. the worſhip of god, which, in a leſs pompous word, is a ſort of converſe with him, is attended with the ſame effects upon the chriſtian. houu is the ſoul raiſed and ſublimated; deifyed, i had almoſt ſaid, by a long, frequent, and fervent converſe with god, in the more abſtract exerciſe of divine worſhip! s. moſes was an inſtance of this; *the skin of whoſe face*, it is ſaid, *ſhone*, on his coming douun from the mount, where he had, forty days, injoyed the tranſports of that exalted eminence [f]. s. job, alſo, was an early example of this ſort; whoſe anguiſh forcing him into a compariſon of his different circumſtances, obliged him, contrary to the rules of louulineſs and modeſty, to give this great, but juſt, character of himſelf: *when the ear heard me, it bleſſed me; and when the eye ſauu me, it*

[9] ſee ſir richard ſteele's chriſtian hero; where he runeth the parallel between the great men of the prophane records, and thoſe of THE REVELATION, and ſheuus houu truly ſuperior theſe latter were to the former.

[r] s. ſolomon. proverbs. [f] exodus.

gave

gave witneſs to me [t]. and not only theſe, but all the ſaints on record, might be refered to as inſtances in this caſe. and thoſe whoſe names have not the honour of being included in the ſacred pages, are yet, more or leſs, inſtances of the noble tendency of religion, in proportion as they are more or leſs partakers of the common ſpirit of thoſe, whoſe names are immortalized there. chriſt, the firſt born, is *the* ſupreme *brightneſs of his father's glory, and the expreſs image of his perſon* [u], and all his younger brethren are reſemblances too, only inferior and leſs expreſs. if *wiſdom maketh a man's face to ſhine* [w], much more doth grace: and, if as *iron ſharpeneth iron, ſo a man ſharpeneth the countenance of his freind* [x], much more may the face of god be ſuppoſed to have the ſame influence on his adorers: and *ſeeking the face of god* [y], and *drauuing near to him* [z], are the general revealed phrazes for worſhip. if there is any thing like god on earth, it is the religious man.

4. religion, in the next place, is the nobleſt kind of action in its end. the enjoyment of the divine being always begineth here: and he is never like to obtain a place among the more exalted worſhippers above, who hath not firſt found one among the humbler adorers here belouu. ſuch a tranſition would be prepoſterous indeed. though no man was ever ſaved for his worſhip, nor ever ſhall be; yet none ever were,

[t] s. elihu. job. [u] s. paul. epiſt. to hebreuus. [w] s. ſolomon. eccleſiaſtes. [x] s. ſolomon. proverbs. [y] s. david. pſalm XXIV. [z] s. paul. epiſt. to hebreuus.

or

or ever ſhall be ſaved without it. and the reaſon is this: the right of worſhip, and an ability for it, a diſpoſition to it, and the enjoyment of it, are parts of our ſalvation. the divine being is conſiſtent and uniform in the whole of his conduct, being under the direction of an immutable will, and an irrefragable pouuer. therefore, *what god hath joined together*, he will not, and man cannot, *put aſunder*; wherefore, let not any vainly go about it. thoſe who always remain ſtrangers to worſhip here, it is a ſad evidence concerning them, that it is determined, they ſhall continue ſo for ever: on the other hand, it is with no ſmall propriety and conſiſtence, that the royal pſalmiſt, s. david, hath expreſſed himſelf, when he ſaith, in the ſix and twentieth pſalm: *lord, i have loved the habitation of thy houſe, and the place of the tabernacle of thy honour: gather not my ſoul with ſinners, nor my life with men of blood.* but,

5. in the laſt place. religion is the nobleſt kind of action in its ouun nature (as appeareth, indeed, in ſome meaſure, from the foregoing conſiderations) all action hath a general, innate dignity in it; and every particular ſet of action, whether natural, civil, or religious, hath a particular beauty; and every individual action, under each of theſe heads, hath its individual beauty [1]: but religion hath a nobler dignity, and a truer grandeur than any other ſort of action can claim. god is perfection, and the nearer our converſes advance towards him, the nearer

[1] when rightly circumſtanced, which is always ſuppoſed, for we ſpeak here of true action.

per-

perfection. a man in worſhip is at once performing the greateſt duty, and enjoyning the greateſt privilege of the louuer world. he is in the laſt advance of nature; the higheſt he can go; ingaged in the nobleſt converſe of all others: a worthy ſpectacle to angels, men, and god himſelf.

thus, inaſmuch as religion is found to have the nobleſt object, and is, withal, nobleſt in its influence, tendency, and end; as, alſo, in its ouun acts and nature; it cannot but appear to be, in general, the nobleſt kind of action.——but it is time we cloſed this head, which we do, by adding a feuu reflections on it.

REFLECTIONS

1. what do we knouu, in the firſt place, of this noble principle of action? do we ſpend our time in doing nothing, or in trifles; leaving out what is the greateſt and nobleſt imployment of all others? are we lazy, i ſay, and do nothing; or *careful, and troubled about many* unprofitable *things*, while *but one thing is* ſupremely *needful*, and we have not diſcerning enough to ſee, nor grace enough to *chooſe, the good part* [a], the noble employment? philoſophy, politics, and the mathematics, may carry us to our graves; only divinity can bear us beyond them. it is not abſolutely neceſſary that we ſhould be any thing but divines: but divines we muſt be, or it will avail us not what we are elſe.

2. if, in the next place, the behaviour deſcribed above, hath been our prepoſterous conduct hitherto; may it be ſo no longer. may the

[a] JESUS, in s. luke's goſpel.

divine

divine direction take hold on us; and may we, as far as it is nouu conſiſtent with our paſt neglect, *ſeek firſt the kingdom of god and his righteouſneſs*; and get we but within the true influence of religion, and then a ſpirit of grandeur and induſtry, to the diſcharge of the duties of our natural and civil ſtations, will not be wanting; *all other things ſhall be added to us* [b], under the influence of this exalted principle. *truſt in the lord*, which containeth the principle of religion, *and do good*, which includeth the practice of it; *ſo ſhalt thou dwell in the land, and, in truth, thou ſhalt be fed* [c], which ſuggeſteth the encouragement.

3. moreover. we may hence take occaſion to conſider, what we are to think of thoſe, who eſteem all the world but themſelves fools and dotards; laying this as the ground of the heavy accuſation againſt them, that they mind religion?—— and what can we think of theſe, but that they are really themſelves, what they falſly reproach others with being? *behold* [d] the ſons of religion, *ye diſpiſers* of them, *and wonder* at the effects of a principle you are ſtrangers to, till *your latter end be*, like that of amalek, *that you periſh for ever* [e].

4. infer we hence, in the next place, a directory, or criterion, in judging of the ſeveral religions in the world. religion conſiſteth in the enjoyment of god. that is the nobleſt religion, that is attended with moſt of god. religion without god is nothing: a name only,

[b] JESUS, in s. luke's goſpel. [s. mattheuu.] [c] s. david. pſalm XXXVII. [d] s. paul, in s. luke's acts apoſtles. [e] balaam, in s. moſes' numbers.

without a thing, and a word without an idea. we do not place religion in going to our meeting houſe; we do not confine it to our form of church government, and modes of worſhip (though, as far as we can judge, which is only for our ſelves, we have as much of god with us as is to be attained here) we do not attach it to our creed, or ſyſtem of faith: no; we place it in converſing with god. if any body hath an higher notion of religion, let him communicate it. *our fellouuſhip is with the father*, with god, under the endeared relation of a father; *and with his ſon*, our head repreſentative and mediator; *jeſus*, our ſaviour; *chriſt*, our preiſt, prophet, and king [f]. and it is only in proportion as any ſociety enjoyeth fellouuſhip with theſe, that fellouuſhip with them, in our accompt, is to be eſteemed.

let us then be faithful each of us to ourſelves, in inquiring,

1.) what of god we meet with in our religion.

2.) let us extend our inquiries to all religions within convenient cognizance, and by proper converſes and trial, examine what of god others meet with in theirs.

3.) and thus determine our ſelves. this is the *proving all things*, of which the apoſtle, under inſpiration, ſpeaketh; and which muſt precede the reaſonable judging of, as that muſt *the* true *holding faſt, that which is good* [g]. when we have arrived at a ſatisfaction here, we have found what one [z], with a great deal of reaſon,

[f] s. john. catholic epiſt. [g] ſs. paul, ſilvanus, and timotheus' 1. epiſt to theſſalonians. [z] A. F. eſquire; to whom wollaſton's religion of nature is addreſſed. 2 ed. p. 5.

in-

inquired after; that is, houu a man may qualify himſelf, ſo as to be able to judge, for himſelf, of the other religions profeſſed in the world; to ſettle his ouun opinions in diſputable matters; and then to enjoy tranquility of mind; neither diſturbing others, nor being diſturbed at what paſſeth among them [3].

houu very far from this are moſt folks, who, inſtead of proving all things, prove nothing. inſtead of trying the religion of others, they do not try even their ouun. ſo they were born; ſo they were educated; ſo they have lived; and ſo they are reſolved to die. ſome take pomp and pageantry, crape and purnell, lauun and linnen for religion. others think it cannot poſſibly be found any where but in a little louu houſe, with all the marks of meanneſs about it; forgeting, that as god will have ſome ſaved out of *every*

[3] i knouu not, indeed, whether this laſt part (namely, neither diſturbing others, nor being diſturbed at what paſſeth among them) ſhould be reckoned, and ſought, as an attainment. i rather think not. if s. paul, and the other firſt propagaters of the goſpel, had been contented to have ſtopped at, and ſat douun with, a perſonal ſatisfaction, they needed not to have *fought with* thoſe *beaſts at epheſus*, or elſewhere, which in the end devoured them. and the ſame may, with like juſtice, be obſerved concerning our brethren, luther, calvin, wickliffe, knox, and other reformers and martyrs. nor ſhould this holy conteſt, for the propagation and maintainance of the faith, be ſet to vieuu under the odious repreſentation of diſturbing people. chriſt himſelf, as he openly declareth, came to ſend this *fire* and *ſword* of righteous contention into the world. yet is it no leſs than to join with the jeuus, and mix in their reproaches, to call him a diſturber: nor deſerve any of his members, who act in his cauſe, and in his ſpirit, and by his methods, to incur the unjuſt imputation.

kindred, nation, and tongue, ſo too out of all ranks and ſtations: which is the very principle on which an univerſal ſupplication for all men (that is, all orders of men, as appeareth plainly from the context) is laid douun and inforced by brother paul, in his former epiſtle to s. timothy.

but we are nouu brought to another general propoſition, which is,

PROPOSITION THE FOURTH

that there have been two kinds of religion or worſhip in the world.

EXPLANATION

what we mean by religion or worſhip, hath been already ſaid. by the kinds of religion or worſhip, of which this propoſition ſpeaketh, i mean, ſuch ſets of religious action as are ſpecifically different one from the other, in their object, nature, influence, tendency, and end. in which ſenſe we aſſert, there have been two kinds of religion or worſhip in the world. theſe kinds of worſhip may be called, either thoſe of nature and grace; or, of creation and regeneration; or, of reaſon and revelation: for, in ſome ſenſe, they may bear each of theſe three names, as will appear, we hope, from our farther explication of them.

the firſt term appropriate to them, may be

I. the religion of nature and grace.

1. by the religion of nature, i mean, that which the humane nature, in its firſt creation, was fited for, and obliged to: the duties of which we may collect from the hiſtory of the ſtanding ſtate.

2. by the religion of grace, i deſign, that which god was graciouſly pleaſed to eſtabliſh in the

the room of the former, which became obſolete on the fall; and which only grace can fit for.

they will again bear the denomination of

II. the religion of creation and regeneration.

1. by the religion of creation, i mean, that which man's abilities, as a creature, fited him for, and which, at the ſame time, that ſimple character exacted from him.

2. by the religion of regeneration, i intend, that which regeneration only can fit us for, and which only the relation to which that great change is annexed, can intitle us to.

they may alſo be called, farther,

III. the religion of reaſon and revelation.

1. by the religion of reaſon, i deſign, that worſhip, which this principle was capable of inſtructing in, and aſſiſting to, as man came out of the hands of god.

2. by the religion of revelation, i mean, that which reaſon could not conceive of, nor fit for; but which required the diſcoveries of revelation to lead into.

PROOF

nouu that there have been the religions of which we have ſpoken, will appear, we preſume, to any one who ſhall followu us in theſe reflections:

1. there have been two ſtates which man hath undergone.

2. theſe ſtates, as they have been two, ſo they have been different: for, if they had not been different, they could not have been two.

3. if they were different, this difference conſiſted in ſomething.

4. if

4. if in any thing, then in our reſpect and relation to god; which is the firſt difference that reacheth us, and the foundation of all the reſt.

5. if in our reſpect and relation to god, then it muſt affect our worſhip, which is the immediate conſequence of different relation and reſpect to god.

and as we have thus arrived to the proof of the real difference in theſe religions, ſo, by ading one reflection more, we ſhall come, in general, to the diſtant modal difference between them, by obſerving, which we may eaſily do from the premiſes,

6. that ſuch as is our reſpect and relation to god, in theſe two ſtates, ſuch is the religion of them: and, ſuch as is the difference of theſe reſpects and relations, ſuch is the difference of theſe religions.

farther than this, i do not ſee houu we can fairly go. as to the reſpective natures of each, and the preciſe differences of them one from the other, we muſt ſeek for them in revelation, by adopting a paſſage from which, we may procede to obſerve,

7. that the ante-fall religion was a natural, and the poſt-fall religion a ſpiritual one. thus the apoſtle, s. paul, in effect, telleth us, in his firſt letter to the corinthians: *there is a natural body*, ſaith he, *and there is a ſpiritual body: and ſo it is* accordingly *written, the firſt man adam was made a living ſoul; the laſt adam a quickning ſpirit. houubeit, that not firſt which is ſpiritual, but that which is natural: and afterward that which is ſpiritual. the firſt man of the*

the earth, earthy: the ſecond man the lord from heaven. as the earthy, ſuch they alſo that are earthy: and as the heavenly, ſuch they alſo that are heavenly. and as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly. nouu this deſcription doth not ſo much reſpect the perſons of the two adams; as it is deſigned to repreſent the ſtates, and the religions, at the head of which they are.

on the whole. what we would ſuggeſt, is in the general this: that in as much as man hath undergone two ſtates, ſo there have been two religions or worſhips, one appendant to each ſtate, which religions have been correſpondent to the ſtates to which they have been affixed. whilſt man was in a ſtate of nature, creation, and reaſon, he had a religion and worſhip which might be called natural, creatural, and rational; in oppoſition to which, there hath ſucceded, ſince the fall, the religion of grace, regeneration, and revelation.

this is a ſubject which would require a curious diſquiſition; for any thing like which we have not room here. we were willing, houuever, to inſert the diſtinction, though we could do no more; asking the reader's excuſe, houuever, that we paſs it over thus tranſiently [4]. what we have ſaid, will, it is hoped, juſtify the reflections we ſhall ſubjoin, which are only two.

1. it is to be feared, this diſtinction of the religion of nature, creation, or reaſon; and of grace, regeneration, or revelation, is not ſo generally

[4] ſee goodwin's works, vol. II. of the creatures, and the condition of their ſtate by creation.

knouun

knouun; and, therefore, not ſo well improved as it ſhould be.

2. the conſequence of this deficiency is another: for want of the more general reception of this diſtinction, between the religion of nature, athr. and grace, athr.

one ſet of men run all into the former, to the ſhameful neglect of the latter; as thinking there was never any other religion in the world, but that of nature [5], and that revealed religion is no better than a cheat, and an impoſition; and that all we have to do, is to introduce that, and to ſet aſide the ſenſeleſs and unreaſonable impoſitions of this counterfeit intruder [6]. this is the effect of the ignorance of this diſtinction on the one hand.

while, on the other hand, the general bulk and body of plain chriſtians poſſeſs this latter, without any compariſon of it with the former, and deſtitute of any regard to the affecting ſuperiority found in it to the former. theſe, on the contrary, i ſay, ſuppoſe that there was never any other religion in the world but that of grace.—— *i have waited for thy ſalvation, o lord* [h]*!*

[5] this is the πρωτον ψευδος of the author of chriſtianity as old as the creation. for, unleſs he maketh chriſtianity the ſame with the religion of nature, he muſt groſly contradict himſelf: and in doing ſo, as groſly contradicteth the truth of the diſtinction above. let him chooſe which abſurdity he pleaſeth.

[6] this is the true ſenſe of the gentlemen in the neuu way of thinking (as it is called) if they would but ſpeak it out: and indeed, ſome of them have honeſtly ſaid very little leſs.

[h] s. jacob, in geneſis.

PRO-

PROPOSITION THE FIFTH

we have nouu to do with the religion of revelation, grace, and regeneration, and not with that of reaſon, nature, and creation.

EXPLANATION

what we mean by religion we explained before. ——and the difference between the kinds of religion mentioned here, we ſetled in general under the former propoſition.

having to do with, is ſo familiar a phraſe, that we need not tell any one that we mean by it, in reference to the religion to which we determine our preſent concern, being under obligation to exerciſe the duties or ordinances of it: in which ſenſe it is aſſerted, that we have to do with gracious religion, and not with natural.

PROOF

1. the religion of the humane being followeth, or taketh place, according to the ſtate of it. thus while man was in nature, he had a natural religion; in grace he hath a gracious one; and in glory he ſhall have a glorious one.

2. nouu our ſtate is not the ſtate of nature, but of grace (for by the ſtate of nature, that is, pure paradiſaical nature, from whence we are fallen, we could have nouu no religion at all) and therefore the religion of the ſtate cannot be the religion of nature, but of grace.

3. we have always to do with the religion of our ſtate, and cannot poſſibly have to do with any other. thus in nature we had to do with the religion of nature; in glory we ſhall be concerned with the religion of glory; and in grace we have to do with the religion of grace:

and, we inculcate it, as this is not the ſtate of nature but the ſtate of grace, therefore we have to do not with the religion of nature, but with the religion of grace.

natural religion had its ſtanding once: but that was but ſhort, and it is long ſince fallen with the nature to which it was annexed. we may ſay of natural religion in compariſon with gracious (as god doth of one diſpenſation of the latter in reſpect of another) that it was comparitively faulty: and therefore behold the days ſoon came when god made, or ſet up, a neuu religion. he took away the firſt that he might eſtabliſh the ſecond; and that which was indeed abſolutely and in itſelf glorious, had yet no glory in compariſon of that which excelled in glory. immediately on the fall of the humane nature (which was in adam's fall) this natural religion intirely ceaſed: for,

1. god put an end to it, and would be worſhiped in that louu way no longer. accordingly,

2. the whole of the humane nature was rendered incapable of it, by the fall. and,

3. another way of worſhip was introduced, to which both branches of the humane nature were obliged, and for which one was actually fited, while the other was left unfit. this introduction of another way of worſhip, was the natural conſequence of the change of ſtate, which dreuu along with it a change of relation, as it could not but do, according to our reaſoning above.

ſo that if we conſider both the branches of the humane nature, that is, raiſed and ſaved, lying

lying and loſt [7], we ſhall find that neither of them are the ſubjects of the religion of nature. for,

I. with reſpect to the raiſed and ſaved, a better religion took place. nouu that of grace, revelation, and regeneration commenced. and this hath been the religion which hath continued in the church of chriſt ever ſince, under the two oeconomies of the old and neuu teſtaments, and various diſpenſations and periods [8].

II. with reſpect to the lying and loſt, the other branch of the humane nature, they were rendered incapable of this religion, and ſo continue, being never reſtored to a capacity for it, or poſſeſſed of an ability for the other more glorious one; but are eventually left in all the blackneſs and darkneſs of the fall: though they have ſome dauunings of day ariſing, or flaſhes of light breaking in, upon them, to ſubſerve common ends.

ſo that man, as man, that is, as a mere fallen creature, abſtract from all recoveries and reſto-

[7] ſee my ſcripture table, exhibiting an eſſay towards an harmony of the holy bible; annexed to propoſals for a neuu edition of the bible.

[8] chriſtianity as old as the fall, is a noble poſition, and would make a fine title: and is yet what ſome ſeem to want as much to have inculcated on them, as others need to be beaten out of its coevity with the creation. all hath been chriſtianity with the one; and nothing ſo with the other till yeſterday: before which all was jeuudaiſm, and i knouu not what: being illiterately or willingly ignorant of that grand diviſion of time, two thouſand years before the lauu, or the jeuus (for the ſettlement of their civil and religious polity in giving the lauu, may very well be reckoned the great origin of that people; though they had indeed a commencement in a louuer ſenſe, in their great anceſtor abraham) two thouſand years under the lauu, and two thouſand years under the meſſiah.

rations of grace, revelation, and regeneration, hath no religion at all; but is abandoned, not only to all ignorance of god, and neglect of him, but to all opposition against him. this would appear abundantly from the history of theism and atheism, or worship and idolatry, in the world, not only in past ages, but even nouu: from whence it is evident, that far the greatest part of mankind, have still either had no religion at all [9], or a false one [1].

so that, upon the whole, we have either to do with revealed religon, or we have to do with no religion at all: this is the only true theology: all the rest is demonology. the former is the religion of the elect or *the election*: the latter is the religion (if irreligion may be called religion) of the non-elect or *the rest* [i]. and accordingly we find it with them, in all the branches of it: their words are deceit and lies, the language of the devil [k]; their doctrine is error and falshood, the doctrine of the devil [l]; and their practice is sin and wickedness, the work of the devil [m].

REFLECTIONS

1. see the nature and source of all true religion since the fall. it is in its nature another kind of religion; hath another object; god as a father, not as a creator simply: another medium,

[9] there have been, and it is highly probable may be at present, some nations without a temple or altar, or any religious rites, or even a word importing a deity in the whole compass of their language. see locke's essay on humane understanding. vol. I. ch. 3. s. 9. p. 35.

[1] see homes's demonology and theology: and *ouueni* θεολογουμενα: with *vossium, de idololatria*.

[i] s. paul. epist. to romans. [k] JESUS, [in s. john. gospel.]
[l] s. paul, I. epist. to timothy. [m] s. john. catholic epistle.

christ

chriſt and his righteouſneſs, not our creature innocence: another principle, that of grace, and not reaſon. and as to its ſource, it cometh from the inſpiration of the ſpirit, and is not the genuine produce of nature. it doth not belong to the eſſence of our beings as men; and therefore is not propagated, nor doth come into the world, and grow up with us; but it is the effect of a ſupernatural almighty pouuer upon us; and is indeed, as the ſcripture hath expreſſed it, a *being born again*, and that from *above* [n].

2. ſee the ſource of all falſe religion, or irreligion, ſchiſm, error, hereſy, and heterodoxy, truly ſo called. theſe are the ſmoke of the bottomleſs pit, into which one intellectual nature hath fallen, and whither a great part of another is going headlong, as faſt as time can carry them. theſe are the darkneſſes of nature, which have followed upon the extinction of the light of innocence and natural religion, of creation and reaſon. it is no wonder we have ſo much error and falſe worſhip, but rather a miracle that we have any thing elſe. which bringeth us to obſerve,

3. how much we ſhould think our ſelves obliged to admire the grace of the divine being, in giving us any religion in the room of that we loſt by the fall. it is a wonder of goodneſs and condeſcention, that god ſhould ever allow us to come into his preſence at all, after ſo ſhameful a revolt from him. if he had admited us there at all, though it had been in a more diſtant acceſs, and on lower terms than thoſe on which

[n] JESUS, [in s. john. goſpel.]

we

we before had ſtood in his preſence, it had been condeſcention. if he had vouchſafed to have allouued us a reſtoration to that ſtate from whence we fell; this had been grace indeed: but that we ſhould have a religion ſo much ſuperior even to that in which we were created; this is the riches of grace! *great grace* muſt be indeed *upon all* ſuch who are admited thus far. who can ſufficiently adore *the grace in which we ſtand*, by which we are allouued ſuch an acceſs to the god and father of our lord jeſus chriſt, and in him to our god and father.

4. this leteth us ſee our obligations to thoſe worthy gentlemen, who have taken ſo much learned pains in the cultivation of natural religion [a]; the hiſtory of the humane nature is what, no doubt, it well becometh the humane nature to ſtudy: and the paradiſaical period of it, deſerveth its ſhare in the cultivation. the wiſeſt of men made this a part of his ſtudy: and repreſenteth this at the head of his diſcoveries, as it was, without queſtion, a noble part of them, *that god made man upright*. this theſe naturaliſts ſeem intirely principled in: hence we hear ſo much of religious reaſon, and the light of nature; which, it is true, did once ſubſiſt, and were indeed glorious things. but here they are deficient; they ſeem to knouu nothing of that fallen ſtate, which the ſame great man repreſenteth by the latter clauſe of the period, *but they have ſought out many inventions* [o]. all is uprightneſs ſtill with them: they knouu every

[a] ſee greenwood's engliſh grammar. part III. ch. 4. p. 232.
[o] s. ſolomon. eccleſiaſtes.

thing

thing proper to be knouun ; they have a diſpoſition equal to their knouuledge ; and an ability equal to their diſpoſition ;

5. may a ſenſe of theſe things in conjunction, ingage us to ſtudy that religion which our god and father hath ſo graciouſly given us. and may our acquaintance with it, lead us to the defence and practice of it, in its ſeveral branches.

which bringeth us to our next propoſition, which is,

PROPOSITION THE SIXTH

that this revealed religion or worſhip, is made up of ſeveral branches ; each of which general branches containeth various ordinances.

EXPLANATION

religion itſelf, in general, hath been explained already. and my ſenſe of revealed religion, in oppoſition to that of reaſon, hath been given juſt above.

by revealed religion's being made up of ſeveral branches, i mean, that it taketh in more ſets of action than one in its compaſs or extent, each ſet of action denominating a branch. by ſets of religious action here, i deſign, thoſe which are partly different in themſelves, and intirely ſo as to their ſubjects.

theſe ſeveral branches of revealed worſhip are three : and theſe three, perſonal, family, and public.

I. perſonal worſhip. this conſiſteth in that religious intercourſe which is carried on between god and an individual perſon, in the cloſet, in the barn, in the feild. this is the begining of all worſhip ; and he who is not fit for this, is

fit

fit for none [3]. and as all worſhip begineth in the perſonal, ſo it is carried on, and endeth in it too: for all true worſhip is perſonal. every one worſhipeth for himſelf, or he worſhipeth not at all. another cannot worſhip for me, nor can I worſhip for another. my worſhip muſt be perſonal, as well in the family, and in the church, as in my cloſet.

II. family worſhip. this is when the ſeveral members of the family are called together, and one amongſt them as the head [4], introduceth them, as it were, into the divine preſence, to bleſs god for his protection and defence from evil; and the beſtouument of that actual and poſitive good, both temporal and ſpiritual, they are in the injoyment of; and to recommend them to the divine regards for futurity, both for the bleſſings of nature and grace, of time and eternity.

III. public worſhip [5]. the general definition of this may be, the aſſembling of more than thoſe

[3] that is, in principle, habit, and actually fit for none. for it muſt be confeſſed, that ſpeaking paſſively, ſo the vileſt wretch on earth is a proper ſubject for family and public worſhip——*begining at jeruſalem.*

[4] either by ſex, or age, or relation, or character, or capacity (which conſiſteth in knouuledge; gifts to expreſs that knouuledge; and graces to make the expreſſion in a divine way) in all which there is gradation, which ſuppoſeth inferiority and ſuperiority among perſons.

[5] public worſhip is of three kinds, either church, popular, or mixed. 1. when a church publicly congregateth together, to perform ſuch ordinances as are neceſſarily appendant to a church (and agree not to a promiſcuous aſſembly) this conſtituteth church worſhip, and cannot be per-

thoſe of one family together, and joining in the ſeveral ordinances of ſocial worſhip; ſome ſpeaking and preſiding in the religious and ceremonial rites of the ſervice, and others ſeeing and hearing, and thus followuing in them.

PROOF

I. with reſpect to perſonal worſhip.

nouu that there is an obligation on every individual humane being, of worſhiping god after the manner deſcribed in the explanation of this head, might be abundantly evidenced, if there were occaſion.

1. even the lauu of nature, reaſon, and creation, obligeth to this [6], if we can judge of it at this diſtance, and after having been ſo long out

performed without a church. 2. when an aſſembly of independent people come openly together, and no church is there; this is indeed public worſhip, but popular only, and not church: nor have they any thing to do with church ordinances, that is, thoſe which are ſpecifically ſuch. 3. when a church and an audience meet together, this is mixed public worſhip: and when they ſit together (as they generally do among us, ſave only in the adminiſtration of one ordinance, to the manifeſt degradation of the church) it may, moreover, be called promiſcuous. though it muſt be ouuned, that the outer court worſhippers have a right to a place or attendance on public worſhip; yet they have only a right to their ouun place: and for my part i cannot help thinking (nor can i forbear ſpeaking it neither, be offended who will) that the diſtinction between them and the inner court ones, ſhould be viſible if it is real; nay, and if poſſible, as viſible as it is real. ——*who is my mother, and who are my brethren*?

[6] let not this be charged as an inconſiſtence with what we ſaid above. though the religion of nature is certainly loſt, yet in as much as it did once exiſt, ſo reference may be had to it, as far as we are capable of conceiving of it; and arguments drauun from it, which may be conſidered either as *a minori*, or *ad hominem*.

of the poſſeſſion of it. how juſt and reaſonable a thing is it, that a being who receiveth his exiſtence from another, ſhould hold that other in the higheſt reverence, and make him all poſſible acknowledgments? it is on this principle that the duty of children to parents is founded. and if we are to honour and reverence thoſe who are only the inſtruments of our being, that is, of our being born, and coming into actual and open exiſtence, how much more are we on this palpable principle, to worſhip the author of our being?

2. the law or religion of revelation abundantly teſtifieth our obligation to this ſimple duty. as we are *to have no other gods but* YEHOVAH ELOHEME [p]; this proveth that we are to have him. *thou ſhalt worſhip the lord thy god, and him,* and indeed him *only,* are we *to ſerve* [q]. ——but it would be as well endleſs, as unneceſſary, to produce all the paſſages of ſcripture, in which this firſt principle is injoined.

we ſhould think it a more important expence of time, to give the bible hiſtory of perſonal worſhip; but we have not room for it.

II. in reference to family worſhip.

and that thus to bear the whole of the domeſtic body in the boſom of his love and affection, and in the arms of his faith and hope, into the divine preſence, as we explained it above, is the incumbent duty of every head of a family, is ſurely too evident to need proof; and, one would think, too pleaſing and endeared a ſervice to need inforcing, did not experience tell us it wanted both.

[p] THE FIRST COMMANDMENT. [q] JESUS, [in s. matthew. goſpel.]

1. a family is to be conſidered as one body: and is as much ſo as one perſon is one perſon. and therefore they ſhould worſhip as one body; and are as much obliged to do it, as one perſon is obliged to worſhip under that character. and as it would be thus an honour, ſo would it be a defence: but where god is not *the glory, in the midſt*, i knouu not what reaſon there is to expect he will be *a wall of fire, round about* [r].

2. as all our ſtations in life are needful, and it is a kind diſpenſation that diſpoſeth us into them; ſo we may ſay particularly in reference to the family relation. as none but a god could, ſo none but a father would, *ſet the ſolitary in families* [s]. it is then an ungrateful and ſhameful omiſſion, to poſſeſs a ſtation in a groſs and total neglect to the inſtitutor, ſupporter, and bleſſer, of it. houu ſoon could he diſperſe us, and take from us the ſweets of that ſociety we ſo unfruitfully poſſeſs! houu ſoon ſend a miſunderſtanding and a jarr among us! and make our attempts to build our ſecular and domeſtic intereſts, as unſucceſsful as thoſe of old were, in the erecting the touuer of *confuſion* [t]! and ſeeing we will not conſent in what is ſo much our joint duty, the worſhip of god, it were but an equal retaliation, that a ſpirit of diviſion ſhould be ſent among us, and we ſuffered to unite in nothing.

3. if grace is *the ſalt* [u] of the poſſeſſor, then the exerciſe of it (and where is it exerciſed ſo naturaly as in worſhip?) is the throuuing and

[r] s. zechariah. prophecy. [s] s. david. pſalm LXVIII.
[t] s. moſes. geneſis. [u] JESUS. ſermon.

diſperſing it abroad: and thoſe to whom this remonſtrance belongeth, ſhall themſelves judge what we are to think of thoſe, who are at more expence to preſerve *the meat that periſheth*, than they are to communicate *that which indureth to everlaſting life* [w]. the reaſon why we have ſo many corrupt members in our families, may be, for what we knouu, becauſe we neglect the proper application for making them otherwiſe. and this i do believe, that if we had more worſhip in our houſes, we ſhould either make the bad good, or force them, with cain, to *go out from the preſence of the lord* [x], and betake themſelves to a land of reſidence better ſuiting their tempers. and it were well if the neglect of the chriſtian office affected others alone, and were the only miſchief in this caſe. but doth it not ſtill happen in the juſt diſpenſation of a righteous god, that becauſe we will not profit and purifie others, we ſhall not be profited or purified; but, as is equal, be rather corrupted by them?

we might here give the ſcripture hiſtory of family worſhip: obſerve where it hath moſt flouriſhed, and by what ſteps it hath advanced; but our preſent deſign will not admit of it.

III. in regard to public worſhip.

and that there is an incumbent duty on the members of the humane nature, as ſuch, to be found in attendance on public worſhip, as well as perſonal and family, will appear, it is hoped, from theſe conſiderations.

[w] JESUS [in s. john. goſpel.] [x] s. moſes. geneſis.

1. man

1. man is ſome way or other to refer all his characters and relations to god. he is put into them by god. and they are all kind and honourable diſpenſations towards him from god, as we obſerved before, and therefore ought to be referred to him. hence as a perſon, every one is to worſhip him perſonally; as a member of a family, he is to worſhip him familialy; and ſo, conſidered ſtill in his more extenſive character and relation, as a member of the public, he is to worſhip him publicly. which leadeth us to obſerve

2. that ſociety may be conſidered as one body (and is ſo as much as a family) and hath, like that, one common intereſt, and one common obligation. and under this conſideration, the whole common body of mankind are obliged to offer one common worſhip, to the common deity; which, it is but analagous and proportionate, ſhould be as public as their viſible bleſſings, the fall of the fruitful rain, and the ſhine of the genial ſun.

in order to the public profeſſion of religion

3. it is neceſſary that it ſhould be eſtabliſhed by lauu. i ſay religion, not this, or that, or the other religion ſo called, but religion as religion, ſhould be eſtabliſhed by lauu, that is, a general allouuance given to the ſubject to worſhip god in his ouun way, according to his ouun apprehenſions of him: and therefore every body of men who have the legiſlative pouuer in a country, and do not uſe it in this ſervice, poſſeſs it in unrighteouſneſs. if religion were not eſtabliſhed by lauu, there could be no ſuch thing as exerciſing it publicly; but it muſt, in its ordinances, and miniſters, and worſhipers,

be

be continually expoſed to the ravages of the irreligious, or the depredations of the counterreligious. thoſe who have no religion, would overthrouu thoſe who have; and the religion of many ſects would not be enough to keep them from inſults on, and delapidations from, that of others. and therefore, religion as religion, without entering into the merits of the cauſe (which, to be ſure, in this caſe, would always go on the ſide of the legiſlator himſelf [7]) ſhould be eſtabliſhed or tolerated, in order to its being public [8].

thus

[7] ſee locke's letters on toleration: particularly, part of a fourth letter on that equitable ſubject, in his poſthumous works.

[8] a national religion, ſaith harrington (art of lauu giving b. III. ch. II. p. 67) rightly eſtabliſhed, as he cautiouſly expreſſeth himſelf, or, as he procedeth to explain it, not coercive (that is, if i underſtand it, reaching only the eſtabliſhers themſelves, and not obliging any beſides thoſe who will in their ouun individual perſons agree to it) is not any public driving, but only the public leading. and, as he very reaſonably addeth, if the public in this caſe may not lead ſuch as deſire to be led by the public, and yet a party may lead ſuch as deſire to be led by a party, where would be the liberty of conſcience as to the ſtate? ——very true: but then here lie the cautions, leſt the liberty of conſcience as to the ſubject be invaded (and liberty of conſcience is the ſame great thing to, and as much the right of, the ſubject, as the ſtate)

1. all other religions ſhould be eſtabliſhed or tolerated too.

2. no one ſhould be obliged to pay any thing to a religion with which he hath nothing to do. and,

3. the ſtate and the church, or lauu and religion, or my duty to man and my duty to god, being two diſtinct things; i humbly apprehend,

1.) that no one ſhould be excluded any merely civil offices in the ſtate, on accompt of his religion. or,

2. be

thus far we have conſidered men as men. if we had room to go on to regard them as chriſtians and ſaints, and to look into the hiſtory of their conduct, under this more exalted character, as it ſtandeth on record in the divine books, here we ſhould find (from the example of the ſaints in all ages, and a multitude of exhortations and teſtimonies) houu much it is the duty and diſpoſition of the ſaints to aſſemble themſelves together, and unite in religious ſocieties; and having done ſo, to be faithful to the nature and obligation of their incorporations; and not to *forſake the aſſembling of themſelves together* [y], nor ceaſe performing the duties of their congregetion [z]: but our confinement forbideth ſuch a ſurvey.

we might here alſo give the ſacred hiſtory of church worſhip, ſurvey it in all its periods, trace and prove the ſucceſſion of it douun to our

2.) be obliged, contrary to the dictates of his conſcience, and his avouued principles, to qualifie himſelf for any capacity in the ſtate, by partaking of any ordinances of the eſtabliſhed religion. nor,

3.) ſhould any be forced to ſerve any religious offices in the eſtabliſhed church; which is making a man to be of the eſtabliſhed religion (*pro tempore*, and as far as the nature of things will admit) and therefore inconſiſtent with the common toleration.

an eſtabliſhment on theſe principles, is, i conceive, no greivance: but where any religious eſtabliſhment infringeth on any of theſe fundamental liberties, i cannot help thinking it is, in proportion, ſuch. and though i live in the utmoſt obſcurity, and can pretend no correſpondencies with the great; yet, i dare preſume, that this is the opinion of the ableſt divines, lauuyers, and ſtateſmen, of the age.

[y] s. paul. epiſt. to hebreuus.

[z] ſee bartlet's IXNOΓPAΦIAN: or, MODEL of the primitive congregational way. ch. V. p. 88.

ouun

ouun age; but neither have we room for any thing like ſuch an attempt as this.

but before we diſmiſs the propoſition we are upon, we muſt ſay a little to the ſecond branch of it, which is, that each of theſe grand diviſions of worſhip containeth ſeveral ordinances.

it is, indeed, hard to ſay, preciſely, houu many each of them taketh in.

I. perſonal ordinances. 1. meditation. 2. reading. 3. finging [1]. 4. prayer. 5. faſting. 6. watching. 7. vouuing. 8. alms.

II. family ordinances. 1. reading. 2. finging [1]. 3. prayer. 4. catechiſing.

III. public ordinances.

1. popular. 1.) reading. 2.) finging [1]. 3.) expounding. 4.) preaching.

2. church

[1] finging, the reader will obſerve, is ſtill placed immediately after reading, in all our ordinal annumerations where it is found. the reaſon is, becauſe, as we apprehend, the kindred between theſe two ordinances requireth it: for reading, if it be to ones ſelf, as we call it, is receiving, if it be to others, it is expreſſing, the ideas from character, or puting character into ſound, in order to inſtruct, and inform the judgment; and finging is reading in a tonical way, in order to affect, and raiſe the paſſions. the ſeat of them both, in reſpect of the church and public worſhip, is, i apprehend, THE SCRIPTURE: and accordingly there are proſe and poetry in *the word of god*, which is to *dwell in us richly*; the one to be read, in order primarily to inſtruct; the other to be ſung, in order primarily to affect: and thus we are to *teach and exhort one another in pſalms, hymns, and ſpiritual ſongs* (all which diſtinct compoſures are found in *the book of pſalms.*) we want no dull verſifications of them, nor do we more ſtand in need of evangelical imitations: there the compoſures are as they came from heaven, and he that can receive them, let him receive them; he that can ſing them, let him; and enjoy the divine ſweets of ſyncere pſalmody, without any of thoſe balder-

2. church. 1.) giving in experience. 2.) baptiſm. 3.) reception into church communion; the rite or mode of which, i take to have been, laying on of hands. 4.) αγαπαι. 5.) breaking of bread. 6.) waſhing of feet. 7.) viſitation. (1.) of thoſe at liberty. [1.] well. [2.] ſick. (2.) of thoſe in impriſonment. 8.) chriſtian conference, which may include, inquiry into the preſent ſtate of each member, in reſpect to ſoul, and, as far as is convenient, in regard to temporal concerns. 9.) liberality to the poor, which extended to community of goods. 10.) anointing with oyl, in order to healing. 11.) φιλημα αγιον. 12.) ordination. 13.) deprivation. 14.) excommunication. 15.) delivery over to ſatan [2].

balderdaſh perverſions and adulterations which are thoughtleſly deſigned to make that perfect which is ſo already; and muſt ſtill therefore decline, and become leſs ſo, by houu much it is altered. ſee the title prefixed to coverdale and tindal's verſion of the pſalms; which verſion and title are continued douun, it is obſervable, to this day, in the common prayer of the church of england, where pointed as they are to be ſaid or ſung in churches, i am very much inclined to beleive, hath reference to the primitive and true way of uſing *the book of pſalms*. ſee profeſſor ridgley's lectures on ſinging, ms. bedford's ſcripture chronology, p. 574. athr.

[2] let it ſurprize none to find this annumeration of particulars here. it is to be remembered, that i am not deſcribing the church in her preſent ſtate of declenſion, under the ſardinian period. it would be unjuſt indeed (as a great writer hath obſerved in the ſervice of another cauſe) to drauu a beauty under the ſmall pox. i have to do with the neuu teſtament church in her firſt conſtitution, when ſhe indeed *looked forth*, as it had been prophecied of her, *as the morning, fair as the moon, bright as the ſun, and terrible as* an army *with banners*. i do not ſay theſe are all of them ordinances of the preſent age (poſſibly i do not

3. mixed. the ordinances of mixed worſhip conſiſt of thoſe of both the former, as the aſſembly that compoſeth it is made up of the perſons of both.

but, as we ſaid, it is hard to determine preciſely (in this age of indifference and declenſion, where the oeconomy of god's houſe, as well as our ouun, is ſo much neglected) houu many each of theſe general heads of worſhip taketh in. the followuing is, it may be, the moſt general directory which can be given in this caſe, that is to ſay,

all the ordinances that can be performed by the ſeveral ſubjects, perſon, family, and church, belong to them: for no capacity is to be poſſeſſed in diſuſe or inactivity [3].

the devout, it may be, will aſk, and for their ſakes i will conſider the queſtion (nor let any ſneer at them, or me, for it)

are all theſe ordinances to be gone through on every occaſion? or, may we not be allouued to ingage in ſome at one time, and in others at another?

no doubt of it, we may: but two things we ſhould take care of, leſt we turn the grace of this indulgence into careleſneſs:

not beleive them ſo, nor think many of them practicable) but this i do ſay, that i think it the reproach and diſhonour of the age that they are not ſo. and if it is a concurrence with me in this ſuppoſition, that giveth people ſo much uneaſineſs in hearing them mentioned, i forgive them; as i am ſure they will me: for the ſwells and throuus of any groſſer emotions, be it knouun, i value them not. ——ſee tillam's temple: a book which containeth the beſt model of ſeparation from this idolatrous world, and of church inſtitution, of any i have met with; though there are, it may be, ſome extremes in it, and ſeverities, which i confeſs, do not appear altogether ſo juſtifiable.

[3] ſee propoſition I. proof. particular 4. p. 9.

1. the

1. the one is, that we do not by this means omit ſome of them intirely: and inſtead of diſcharging them always, never do it at all.

2. we ſhould be ambitious, i think, of going through as many as we can at a time; eſpecially ſhould this ſuggeſtion be conſidered as more ſtrong in reſpect to church worſhip. for, as *the ſabbath*, or, in the neuu teſtament phraze, *the lord's day* [z], returneth but once a week, and a church is under no obligation, that i knouu off, to meet oftner, i think they ſhould improve their congregations to as extenſive purpoſes as may be. the primitive chriſtians, it is certain, did ſo, and would have been aſhamed to have come together, as we do nouu, for an hour and ten minutes, going through a ſtiff preconceived prayer, and a formal lecture [4].

REFLECTIONS

1. let us not be ſatisfied in contemplating things in the groſs, but look into them more particularly. it is not enough that we acknouuledge a worſhip in bulk and general; we ſhould learn to conſider it in its ſeveral branches, perſonal, family, and public. and when we have acquired this knouuledge, we ſhould not poſſeſs it for its ouun ſake, but diffuſe it in practice; not forgeting the repreſentation which annexeth *happineſs*, not to *the knouuledge of things*, but to *the doing of them* [a]. let us go on to inquire,

2. there-

[z] s. john. revelation.

[4] ſee ſir peter, nouu lord, king's primitive church. part II.

[a] *if ye knouu theſe things, happy are ye if ye do them.* JESUS, [in s. john. goſpel.] this paratheſis, as it is called by

2. therefore, houu far doth our practice correſpond with our acquaintance? do we worſhip at all, or do we not worſhip? are we converſant in all the branches of worſhip, perſonal, family, and public, as far as our circumſtances will give leave, or are we not; ſining againſt our ouun ſouls?

3. let us take heed that we do not repine at the injunction which has ſpread worſhip into ſo many diviſions. let us not once indulge a thought, like what ſome of old dared to expreſs, ſaying: *what a wearineſs* is it? which in the modern language of this maundering age is—what! muſt i worſhip god, firſt in my perſon, then in my family, and, after all, in public?

by grammarians, having occured ſo often, it cannot be improper to let the reader into the uſe of it. the principle on which it appeareth is this: the direct ſeries and bulk of the ſcripture hiſtory is found in the penteteuch, joſhua, judges, kings IV. ezra, and nehemiah, with the goſpels, and acts. all the other hiſtorical books, that is to ſay, job, ruth, with chronicles and eſther, in the old teſtament, and three of the goſpels in the neuu, may be conſidered as a ſort of παραλειπομενα to theſe; and are, it may be, all of them as truly ſo as the chronicles, which are expreſly ſo named by the ſeptuagint (at leaſt three of the evangeliſts are ſo to the fourth; which is all i am concerned with at preſent.) this incluſion then, is deſigned as a hint to the reader of this principle; and ſhould ſuggeſt to him, that he is to reduce the accompts of theſe collateral authors, to their proper places in their originals or principals. in reference to the caſe of the evangeliſts before me, i chooſe to regard s. luke as the firſt writer (not on accompt of time, for every body knouueth he is not ſo in that reſpect) but becauſe he is moſt large and expreſs as to the facts and tranſactions; and becauſe he was honoured with writing the whole of the neuu teſtament hiſtory, which may be allouued a circumſtance of ſome additional weight in his character; though it muſt be ouuned, the former conſideration is of the moſt force.

one

one had need have nothing elſe to do but worſhip. —if once the temptation goeth ſo far with us, it is odds but it procedeth, and we ſhall, without a very extraordinary interpoſition of pouuerful grace, go on with them *to ſnuff at it* [b], and neglect it. let nothing like this corrupt communication procede out of our mouths: but rather,

4. giving of thanks to, and adorations of, that grace which admiteth us to come to god at all. and by houu much the more frequent and various the admiſſion is, by ſo much may our praiſes for it bear more of theſe properties [frequency and variety.] that is the nobleſt ſtate, which admiteth our moſt frequent addreſſes to god: and heaven is ſo, becauſe day and night the inhabitants of that glorious abode, dwell in the preſence, and are ingaged in the praiſes, of the great and continued object of worſhip. let not us then at once betray ſo much ignorance and impiety, as to quarrel with that part of our ſtate which is the greateſt glory of it. but we advance to our next propoſition, which is,

PROPOSITION THE SEVENTH

of all theſe branches of worſhip, public worſhip is the moſt important.

EXPLANATION

i would not, by giving the preeminence to public worſhip, be underſtood to ſay any thing to the diſadvantage of any of the other kinds. they are all ſo important as to claim their regard, in turn. they are all uſeful, beautiful, and incumbent, in their ſeaſon. but ſtill, con-

[b] THE LORD. in s. malachi. prophecy.

ſiſtent

ſiſtent enough with the general honour of them all, it may be ſaid, i apprehend, that they have their difference, by which they are diſtinguiſhed, and by which they are arranged in dignity: according to which, public worſhip is to be reckoned ſupreme. by which i mean, that as the duties of it are greater in themſelves, ſo the obligations to it are ſtronger, the neglect of it is more criminal, and the conſequences of a due attendance upon it are more conſiderable.

PROOF

in illuſtration of the ſupremacy of public worſhip, i would take leave to offer the followuing conſiderations:

I. the nature of public worſhip giveth it a ſupremacy above all others. for,

1. it is more extenſive than any of the other kinds of worſhip; that is, it hath greater ordinances belonging to it. ſee the catalogue of public ordinances recited above [5].

2. it has an aſſembly peculiar to it. for there muſt be more than one perſon, or one family, i think, to denominate it public; though it is certain it doth not conſiſt in crouds or multitudes. our lord telleth his goſpel church, in the prophetic forevieuus of their louu circumſtances, and as a ſupport under them, that *wherever two or three were gathered together* (and leſs, i think,

[5] it is very juſtly objected againſt thoſe who give the ſacrament, as they call it, in private, that it is a church ordinance, and not a perſonal, or family one; and therefore not to be adminiſtred, ſave only to, and with the church. no perſon has any powuer to give it, but to a church; nor hath any the right of receiving it, but as members of an aſſembled church. and the ſame may be ſaid of the other church ordinances.

cannot

cannot, in any propriety, be ſaid to be gathered together) *there am i in the midſt of you* [c].

3. it may, in ſome ſenſe, be ſaid to have a different place. when i ſay a different place, i would not be underſtood as ſuggeſting that i think place is of the eſſence of public worſhip, or that all public aſſemblies which have a right to receive that name, muſt neceſſarily be in an edifice built for, conſecrate, or appropriate to, public worſhip. for though an aſſembly ſhould meet together for public worſhip in a dwelling houſe, or even in the ſame room where the daily worſhip of the family inhabiting it, or even the natural and civil offices of life were ſtatedly performed; yet, conſidering them as come together for public worſhip [6], this, methinks, bringeth the apartment under another conſideration, and maketh it ceaſe to be what it was before [7].

4. public worſhip may be ſaid to have a diſtinct preſence.

1.) for, not to ſpeak of the preſence of the ſaints, and the ſpirit in them [8]; nor,

2.) of the angels, who yet attend public worſhip; nor,

3.) of the devils, who yet are found there:

[c] JESUS. s. luke. goſpel.

[6] provided they let the doors ſtand open; which, i think, is an eſſential in public worſhip.

[7] i am for a worſhip which is intrinſically glorious, and independent, as much as may be, of circumſtances: or, which is capable of throuuing a glory upon them, and doth not ſtand precariouſly indebted for all it hath to them. and ſuch, it is certain, the neuu teſtament worſhip really is, if it was underſtood.

[8] though there is always moſt of the ſpirit (in his knouuledge, gifts, and graces) where there are moſt ſaints.

4.) there

4.) there is generally more of the preſence of the head of his body the church, and the apoſtle and high preiſt of our profeſſiôn, chriſt jeſus. and,

5.) more of the preſence of the ſpirit, in all his extenſive influences, of which we ſhall have occaſion to ſpeak belouu.

6.) and more of the divine preſence. here it may be expected more intimately, more conſtantly, and more effectually [f].

II. the examples and experiences of the ſaints in all ages, recommend public worſhip to us, under this ſupreme idea.

1. the examples of the ſaints intimate as much.

1.) houu deſirous have they, therefore, always been to attend it! *houu amiable* are *thy tabernacles, o lord of hoſts! my ſoul longeth, yea, even fainteth, for the courts of the lord: my heart, and my fleſh, crieth out for god* [d].

2.) houu thankful have they always been for it! *the lord* is *my ſhepherd, i ſhall not want. he leadeth me into green paſtures, and beſide the ſtill waters* [e].

3.) when, at any time, they have been deprived of it, houu have they longed after it, as

[f] ſee clerkſon's ſermons and diſcourſes. ſerm. 31. p. 1021. it is no objection to this, for any one to ſay, that he doth not ſometimes meet with god in public; and that he hath at other times found more of the divine preſence in private worſhip, family, it may be, or cloſet, than in public. for god is a ſovereign, and he will act like one. our duty is this, to attend on god in all worſhips: our privilege is this; to meet with god in any of them. happy is he who findeth god any where: he meeteth with him more or leſs every where.
[d] ſons of korah. pſalm LXXXIV. [e] s. david. pſalm XXIII.

the

the moſt valuable injoyment of life! *as the hart brayeth after the water brooks, ſo panteth my ſoul after thee, o god. my ſoul thirſteth for god, for the living god: when ſhall i come and appear before god* [f]!

4.) houu have they ſtill triumphed in it, when in the injoyment of it! *i was glad when they ſaid unto me, let us go into the houſe of the lord: our feet ſhall ſtand within thy gates, o jeruſalem* [g].

2. the experiences of the ſaints concur with their examples, in giving us this ſupreme apprehenſion of public worſhip.

houu much of god have they met with here! what general benefit, and extenſive advantage [h]! particularly,

1. what inlargement hath their knouuledge received! *my feet*, ſaith the pſalmiſt, *were almoſt gone, my ſteps had well nigh ſlipt—— when i thought to knouu this, it* was *labour in myne eyes. until i went into the ſanctuary of god:* then *underſtood i* [i] ——

[f] ſons of korah. pſalm XLII. [g] s. david. pſalm CXXII.

[h] *when he* [chriſt] *aſcended up on high, he led* var. read. *a multitude of captives, and gave gifts unto men. and he gave ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome paſtors, and teachers: for the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of chriſt: till we all come in* var. read. *into the unity of the faith, and of the knouuledge of the ſon of god, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of chriſt.* athr. s. paul. epiſt. to epheſians. all the ends of the miniſtry, it is generally ſaid, are annumerated in this comprehenſive paſſage. ſee our expoſitions on the place.

[i] s. aſaph. pſalm LXXIII.

2. what increaſe their gifts! —— *for the perfecting of the ſaints.*

3. what exerciſe their graces! —— *for the edifying of the body of chriſt.*

4. what joy themſelves!—*he brought me to the houſe of wine, and his banner over me* was *love* [k].

5. what honour their ſaviour! and, what ſhall i ſay more?

6. what glory their god! here, in an eſpecial manner, they have an opportunity of *ſheuuing forth the praiſes of him, who called them out of* the *darkneſs* of a fallen eſtate, and a blind world, *into* the *marvelous light* of a recovered, and a regenerate one [l].

III. this ſupreme regard to public worſhip is god's ouun eſtimate of it. *he loveth*, he hath letten us ſo far into his ſenſe of things, as to aſſure us, *the* public *gates of zion, more than all the* private *dwellings of jacob* [m]. that is, in the plain language of our general converſe, he prefereth public worſhip to private, whether perſonal or family. agreeable with which we naturally procede to obſerve

IV. that god's expreſs command, with reſpect to us, hath put a peculiar glory on public worſhip; and it hath a right to be thought ſupreme, if for no other reaſon, yet for this ſingle one, becauſe he hath made it ſo.

and that the divine being hath put this preference upon public worſhip, appeareth from

1. the times appropriated to it. theſe times were,

[k] bride. s. ſolomon. ſong of ſongs. [l] s. peter. I. epiſt. to the ſcattered ſtrangers. [m] ſons of korah. pſalm LXXXVII.

1.) daily.

1.) daily. there was a morning and evening ſacrifice to be offered in the temple every day.

2.) weekly. one day in ſeven, or THE ſeventh part of time, was appointed from the begining of time, as the ſabbath of the lord [1].

3.) monthly. every neuu moon was uſhered in with religious ſolemnities.

4.) there were three annual feaſts of eſpecial note, that is to ſay, the feaſt of unleavened bread, the feaſt of harveſt, and the feaſt of ingathering.

5.) the ſabbatical year, which was every ſeventh year, was a ſort of religious ſeaſon.

6.) the year of jubilee, which was every fiftieth year, may alſo, in ſome ſenſe, be conſidered in this light.

7.) add to theſe, thoſe extraordinary, or leſs conſiderable, feaſts and faſts in uſe among the jeuus. ſuch as the feaſt of purim, and dedication; with thoſe faſts in commemoration of the taking of jeruſalem.

for the particular times, and religious rites of public worſhip, affixed to each of theſe appropriated ſeaſons, their length and proceſs; we muſt refer ſuch as are diſpoſed particularly to inform themſelves, to our commentators, or ſuch as have treated of the jeuuiſh feaſts and faſts *ex profeſſo*. we are only concerned here to obſerve from them, that in as much as there were ſuch

[1] as to the particular day of the ſeven nouu in force, this is of diverſe eſtimate: ſome keep the firſt of the week; others the ſixth; others the ſeventh (not to mention what goeth about in converſations, that every day is kept by ſome nation or other.) my particular opinion in this circumſtance is too well knouun to need diſcovery. if it were not, i ſhould neither be aſhamed to ouun it, nor afraid to defend it.

ſeaſons appointed for public worſhip, this conſideration tendeth very much to aggrandize, and render it important. would a thing of nought have ſo much time alloted to it ? no ſurely. that god who made time, knouueth the worth of it, and all his directions to the expence of it are, to be ſure, worthy himſelf and that.

2. the expence and labour laid out in building public places of worſhip, give it a moſt magnificent ſupremacy beyond private worſhip. the tabernacle, temples, ſynagogues,, and proſeuchaes, coſt a moſt immenſe ſum. it is not eaſy (nay, i might ſay, it is impoſſible) to tell the amount of one of theſe articles only, that is to ſay, the temple. nay, if we confine our ſelves to one of the temples, that of ſolomon (not to mention thoſe of zerubbabel and herod) we ſhall not find the computation very eaſy. villalpandus and capel compute the expence of ſuch articles as are knouun (which do not make

	p.	sh.	p.	f.
[z] talents of gold, ſilver, and braſs	6094822500	00	00	0
the jeuuels are reckoned to excede this ſum	6094822500	00	00	0
gold veſſels —— ——	545296203	04	00	0
ſilver veſſels —— ——	439344000	00	00	0
the other materials	———	—	—	--
preſent to the overſeers	6763977	00	00	0
wages of 163300 work men for ſeven years, that is,	———	—	—	--
ten thouſand men per month to heuu timber in lebanon.	———	—	—	--
ſeventy thouſand to carry burthens	———	—	—	--
eighty thouſand to heuu ſtones	———	—	—	--
three thouſand three hundred overſeers.	———	—	—	--

above

above half the real expence) to have been no leſs than thirteen thouſand one hundred and ſixty one million, forty nine thouſand, a hundred and eighty pounds, four ſhillings, ſterling; the particulars of which immenſe ſum, with thoſe articles unknouun, the reader will find belouu [2].

3. add to this, the ſeting apart, and ſo richly endouuing, ſo many choſen perſons, for the ſervice of public worſhip.

1.) ſo many. nouu the levites (who are the perſons refered to) were very near, according to the general computation, a ſeven and twentieth part of iſrael, when they were in the wilderneſs, and it is not to be ſuppoſed, but that they always held their proportion. and was not this a large number to be devoted [3] to the ſervice of public worſhip?

2.) ſo richly endouuing them. nouu though the levites were ſo far from being the tenth part of the iſraelites, that they were not a ſeven and twentieth part of that people: nay, ſo far were they from being a ſeven and twentieth part, that they were not, indeed, above the hundredth part (if the proportion in life was the ſame then as nouu, and there as here) as any one may ſee, who is political aritmetician enough to make the computation; and for the ſake of thoſe who are not, it is added in the mar-

[3] it is true, they had manual trades, as had the ſons of aaron, and even the high preiſt himſelf; it being a maxim among the jeuus, that to make a man a ſcholar, that is, a ſcholar barely, and nothing elſe, was to make him a theif. and amongſt the reſt of the five duties incumbent on a parent towards his child, this was one, to give him a trade. but ſtill their main imployment was the duties of the ſacerdotal function.

gent

gent [4]; yet they had the tenth part of the whole land: they had eight and forty cities, with their ſuburbs, or territories, for their cattle; more cities than had any other tribe, ſave the royal one of judah only, which, though it was near four times as many in number as the levites, had yet but a little above twice as many cities. withal,

4. the prodigious incidental expence ariſing from the ſacrifices daily offered, is no ſmall article

[4] there is a double diſproportion, it is obſervable, between the levites and the iſraelites, that of number and that of age. that of number is what cometh into general conſideration (biſhop barlouu himſelf taketh notice only of this. genuine remains, p. 272.) though that of age hath certainly a right to be conſidered, being almoſt three times as great as that of number.

in order to compute the diſproportion of age, we muſt lay douun theſe poſtulata:

1. the age of a man was then, as it is nouu, 70 or 80.

2. the mean of this period, or between 00, and 70, or 80, is between 16 and 26; of which age, it is found by experience, there are more living, than of any other decade of years in the whole life of man.

3. the mean between 16 and 26 is 21, the moſt hopeful year for longevity. which is therefore the year of perfection, according to the ſenſe of the engliſh lauu, and the age for whoſe life a leaſe is accordingly moſt valuable.

theſe poſtulata being granted, this axiom will followu, according to the rule of duplicate proportion:

that the root of any age under 21, compared with the root of 21, ſheuueth the proportion of the likelyhood of ſuch a perſon's reaching the age of a man.

nouu the root of 1 [month] is 1.

the root of 252 [months, that is, 21 years] is about 16.

ſo that the proportion of likelyhood between a child of a month's age, and one of 21 years, living to the age of a man, is as 1 to 16. which diſproportion, let it

ticle in this accompt. but we chooſe to trouble the reader no farther on this head. an objection houuever muſt be obviated before it is intirely diſmiſſed.

we dwell, it is very likely the reader will obſerve, in this accompt, altogether upon the jeuuiſh diſpenſation.—— there is a reaſon we ſhould do ſo. it muſt be remembered, that public worſhip was carried to a greater height of worldly grandeur, outward pomp and expence amongſt that people, than it ever was before, or hath been ſince. and therefore if we would judge of the importance of public worſhip by outward evidence (which is the medium we are nouu illuſtrating it by) we muſt go for it where it is. not that we are to ſuppoſe, either that there was no public worſhip before that diſpen-

it be obſerved, lieth all between the month and 21 years: for when the infant is arrived to 21, he ſtandeth upon a level, in reſpect to natural cauſes, of living to 70 or 80, with him who was at that age [21] twenty one years before him; though they may neither of them ever come to that age [70 or 80.]

nouu the $\frac{1}{18}$ of 22000, the number of the levites, is 1375, the quotient of which (603550, the number of the iſraelites, being the dividend) is 438 $\frac{1300}{1375}$, the proportion between the levites and the iſraelites, age and number being both conſidered, as, it is plain, they ought to be. ſee ſir william petty's diſcourſe of duplicate proportion. p. 82. athr.

it muſt be carefully obſerved, that this calculation is made on the ſuppoſition, that the levites were all but a month old: which is, indeed, very far from the truth of the caſe. i ſhall leave it with the reader, to make what deduction he thinketh reaſonable, for this diſproportion. if i were to judge, i ſhould reckon it at about $\frac{3}{4}$; which will reduce the proportion, on the whole, to about 100: at which, i believe, we may ſafely reckon it.

ſation

ſation, nor any ſince; becauſe the outward circumſtances of its appearance were before ſo very inconſiderable, and are nouu returned to be ſo again. we are to remember, that there was public worſhip in the world two thouſand years before the jeuuiſh oeconomy took place, and it hath continued in being almoſt two thouſand years ſince the abolition of it. and though it was not before, nor hath been ſince, ſo outwardly pompous and expenſive, yet it was always the ſame thing in itſelf. it was always worſhip, and had always more or leſs expence, both in reſpect of time, place, and incidental charges, attending it.

and particularly, with reſpect to the neuu teſtament diſpenſation: though ſince the abolition of the jeuuiſh civil polity, and church ſtate, the order of men which received thoſe plentiful accommodations, and the other methods by which the diſpenſation to which they belonged, was ſupported, are ceaſed together; yet we are not to ſuppoſe, that religion hath ſuffered by it, and is not in its real nature and dignity what it was, or that the attendants in it are to be neglected, or that there are no expences attending it. no: for *even ſo*, in its meaſure, as was the caſe then, *hath the lord ordained* nouu, concerning his neuu teſtament worſhip; and particularly, is it appointed in reſpect to thoſe who preſide in it, under the higheſt character, *that thoſe who preach the goſpel, ſhould live of the goſpel* [n] [6].

[n] s. paul. I. epiſt. to the corinthians. [6] ſee my worthy brother rees's ſermon, and mede's diatribe, on the text.

nouu

nouu, what is the language of all this expence, but the riches and dignity of public worſhip? if public worſhip was not that grand and extraordinary thing which we have repreſented it, or, rather, which is beyond our repreſentation; there would be juſt occaſion given to reflect on the divine inſtitution in this particular. wherefore was all this waſte? but fartheſt be it from man to contend with his maker.

theſe ſeveral conſiderations then, reſpecting public worſhip, put together, will amount, it is hoped, to an abundant evidence of what they are produced for; that is to ſay, to prove the grandeur and ſupremacy of public worſhip. had it not been what it is, it would never have been eſteemed by the beſt judges, nor provided for by god himſelf, as it hath been.

REFLECTIONS

1. what are we to think of the conduct of men towards this great inſtitution of public worſhip? particularly,

1.) what are we to think of that of thoſe who neglect public worſhip in any way? for as there are ſeveral ways of ſheuuing reſpect to public worſhip, ſo there are as many of neglecting it. we ſhall have opportunity of ſpeaking particularly to theſe beſouu.

2.) what are we to think of the conduct of thoſe who deſpiſe public worſhip? which indeed all do implicitly who neglect it.

3.) what are we to think of thoſe who corrupt public worſhip, by mixing their ouun inventions with it: ſeting up their poſts by god's, and *teaching for doctrines the commandments of men*[m]?

[m] JESUS. [ss. mattheuu, mark. goſpels.]

4.) what are we to think of thoſe who would overturn public worſhip ?—what, i ſay, are we to think of all theſe ? can we think of them without a degree of concern for them, and reſentment of their conduct ? unhappy men ! miſtaken conduct !

but leave we thoſe of theſe abandoned characters, to the want of what they deſpiſe, and to the juſtice of that god, whoſe lovelier attributes they ſhun, in flying and abuſing the place where they are profeſſedly diſplayed : paſſing on,

2. in the next place, to admire the happineſs of thoſe who are counted worthy of *a place and name in god's houſe :* this is *better than that of ſons and of daughters* [p] to earthly monarchs. *a day in god's courts* is *better than a thouſand :* and who had not *rather be a door keeper in god's houſe*, nay, *ſit at the threſhold*, without being allouued the honour of entering, or acting under the meaneſt character there, *than to dwell in the tents of wickedneſs* [q].

3. let us then raiſe our joyful voices, and conjoin in one loud united ſalutation to zion, our dear abode, and that of our brethren and kinsfolk. *peace be within thy walls*, and *proſperity within thy palaces* [r]. *if i forget thee, o jeruſalem, let my right hand forget* her cuning : *if i do not remember thee, let my tongue cleave to the roof of my mouth ; if i prefer not jeruſalem above the head of my joy* [s]. *peace be within thy walls, and proſperity within thy palaces* [r].

[p] s. iſaiah. prophecy. [q] ſons of korah. pſalm LXXXIV. [r] s. david. pſalm CXXII. [s] s. ezekiel. pſalm CXXXVII.

4. may

4. may this repreſentation in honour of public worſhip, have its juſt effect on us all. may it reclaim the negligent; may it convince the deſpiſers; may it reform the corrupters; may it confound the overthrouuers.

oh that *the zeal of god's houſe*, a zeal for the doctrines, ordinances, and diſcipline of it, did more *eat up* each of us, the members of our head, as he gloried in confeſſing it did him [t]. let this zeal, as it will do if it is a true one, ſtoop to the leaſt things, and riſe to the higheſt. where there is a juſt regard to a perſon, we cannot bear to ſee him injured in the leaſt inſtances; knouuing, that the leaſt injuries procede from a principle which is criminal in itſelf, and infectious in its conſequences, and may lead to the greateſt. by leaping over a ſtrauu, we come, in time, to an agility which will carry us over a block. and we firſt begin, as it is writen, with *walking in the counſel of the ungodly*; in adhering to their carnal inſinuations of decency and order, and i knouu not what: from thence procede to *ſtanding in the way of ſinners*; till at laſt we even *ſit douun in the ſeat of the ſcornful.* there is, remember, *a deceitfulneſs in ſin*; let us *take heed*, as the exhortation is, *that none of us be* betrayed, and *hardened by it* [u]: and in no part of it perhaps is there a greater deceitfulneſs, than in the omiſſion of duty. we are inſenſibly betrayed from one neglect to another: eaſy is every deſcent; and the ſteeper the more eaſy: but hard the recovery, in proportion ſo, as the declenſion was the more eaſy.

[t] s. david. pſalm LXIX. [u] s. paul. epiſt. to hebreuus.

but we advance, in the next place, to conſider the obligations we lie under to the ſupport of public worſhip, which is the buſineſs of our next propoſition.

PROPOSITION THE EIGHTH

there is an incumbent duty on every one to promote public worſhip.

EXPLANATION

what i intend by public worſhip, i need not here ſay again.

by promoting public worſhip, i mean, behaving towards it, as the great object of it hath made it our duty to behave; which conduct only we can expect will be attended with his bleſſing, and his bleſſing only is effective.

by its being an incumbent duty thus to promote, or act towards public worſhip, in order to its promotion, if the lord pleaſe; i mean, that we are under obligations to it: or, that to do otherwiſe, is at once to deny that to be what it is, our ſelves to be what we are, and god to be what he is: which may, perhaps, be very well reckoned the eſſence of ſin.

PROOF

1. to neglect worſhip, is to neglect god. nouu though public worſhip is not the whole of worſhip, it is yet a part of it, and the ſupreme part of it too, as hath been ſheuun. that which is, indeed, the iſſue and reſult of all the reſt; in which they all centre and terminate, and to which they are all to be ſubſervient and preparatory. and therefore to neglect this, is, in effect, to neglect all. for, whatever people may talk of their enjoyments of god at home, as god *loveth the gates of zion more than*

all

all the dwellings of jacob; ſo he honoureth them more too. baal's altar is at home: god's admiteth of no ſuch ſmothery confinement. no; it is abroad: and a wiſe diſpenſation it is that hath placed it there. and it is our duty, as well as advantage, to go out to it [7]. we may *make to ourſelves freinds of the mammon of unrighteouſneſs* [w], in this caſe, by borrouuing a prophane expreſſion in the ſervice of an important truth, the devil is at home: he is always ſo, depend upon it, when we ſhould be out. but,

2. to neglect god is to neglect ourſelves, that is, it is to live in the want of the trueſt enjoyments, the moſt noble pleaſures, and divine ſenſations of life. it is to be in all the diſadvantages of a far country, inſtead of at home. it is *to fill our belly*, or fooliſhly to attempt it, *with husks*, inſtead of the ſufficiency of fineſt *bread in our father's houſe*. it is to be a companion of *fools and baſe men*; of *ſwine*, inſtead of a nobler ſociety with *the excellent of the earth*,

[7] it is neceſſary, it may be, in order that the common reader underſtand this, that he ſhould knouu, that it is an alluſion to the different ſituations in which the altars of the jeuus and heathens ſtood. the altar of burnt ſacrifices among the jeuus was in the open air, whereas the heathen altars were under covert in their temples. this made thoſe unhallouued places a ſort of black comment on themſelves. they were ſo offenſive with the flies which bred in, and the ſoot and ſmoak which came from, their ſacrifices, that there was no enduring them. nouu all this inconvenience was prevented by the wiſdom and providence of god, in placing his altar in the open air, by which means *the nidor* and *fuligo* were diſſipated, and the offenſive generation of flies prevented.

[w] JESUS. s. luke. goſpel.

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the exalted character of *all thoſe that fear him.* ſo that to neglect worſhip, as it hath the primary guilt in it of neglecting god, ſo it doth, moreover, bring along with it, the additional one of neglecting ourſelves too: and can iſſue, at laſt, if almighty grace prevent not, in nothing more or leſs than our ouun deſtruction [s].

3. nay to neglect god, is indeed to live without god, on our parts. it is tacitly to ſay as thoſe of old, *depart from us; for we deſire not the knouuledge of thy ways.* and again, in another blaſt of unhallouued breath, *what* is *the almighty that we ſhould ſerve him? and what profit ſhould we have if we pray unto him* [x]? which is not a great way removed, any more in the ſpirit that it containeth, than in the page where it is found, the impious rant of thoſe whoſe inſolence could only receive a proper chaſtizement, by being *cut douun out of time,* and that by having their *foundation ſwept away with a flood* [y]. to eat and to drink, to lie douun and riſe up, to go out and come in, and ſtill to leave out god, and be ſo far from having him in all our thoughts, as not to have him in any of them; though it cannot reach the exiſtence of the divine being, nor make him indeed ceaſe to be, it is yet as groſs an advance towards it, perhaps, as we are capable of. it is to be without god in the world. which obligeth us to obſerve,

4. that to live without god, is not to live at all. what is life? it is not, ſurely, ſtalking a-

[s] ſee propoſition III. particular 4. p 22.
the wicked. s. job. s. elihu. job.

[x] wicked men. s. eliphaz. s. elihu. job.

[y]

bout

bout, and breathing freſh air, and ſeeing the ſun. it cannot poſſibly conſiſt in ſuch groſs things as eating, drinking, ſleeping, and playing. no: theſe, though they may pretty well comprehend the life of a beaſt [9], will make but a louu and groveling definition of that of a man. to live is to enjoy god; and he who enjoyeth not god, is dead while he liveth; and, enjoy he what he will, divinely ſpeaking, enjoyeth nothing.

REFLECTIONS

1. this ſhould ſet us all on the expoſtulation. i have lived ſo long, may one ſay, in the world; it is nouu ſo many years, may another obſerve, ſince i was called into life: and what have i done *for god, my maker* [z]; *my ſheild, my glory, and the lifter up of myne head* [a]? houu much of that time have i ſpent in the worſhip of him? if we were to inquire houu much time we had laid out in any of the natural offices, or civil duties, of life, it would be hard to make the computation: but we ſhould eaſily ſee room to confeſs, that they had each of them ingroſſed a pretty large ſhare. houu much time, for inſtance, have we ſpent in eating and drinking? houu much in ſleeping? houu much in divertizements? not to bring into the accompt the time which hath been expended in the buſineſs of our profeſſions or ſtations. well, and in its turn nouu, houu much time have we ſpent in

[9] i was at firſt, as other beaſts that graze
the trodden herb, of abject thoughts and louu
as was my food; nor ought but food diſcern'd,
or ſex; and apprehended nothing high.
milton.

[z] 6. elihu. job. [a] 3. david. pſalm III.

reli-

religion, in worſhip, in perſonal worſhip, in family worſhip, in public worſhip? houu much would it amount to, put it all together. houu many times have we prayed? houu many times have we read our BIBLES through? what divine books have we been converſant with? houu many ſermons have we heard? houu many ordinances have we been preſent at?—and the reflection may eaſily be extended to, or repeated in, our abilities, both of perſon and fortune, both of mind and body, natural and acquired. have we been ſet in ſuch advantagious circumſtances for this? for this were we thus and thus endouued? to render our indolence the more heinous, and to make our neglect and abuſe the more criminally exemplary? had we talents given us that we might be in a larger capacity of perverting them? were our indouuments beſtouued upon us that we might lay them out in every thing but that very one thing which is the moſt important buſineſs of life, the worſhip of the great god?——it would well become us all to reflect a little more than we do, it may be, in this way. and would not too many have reaſon, on ſuch a reflection as this, to accuſe themſelves of notorious remiſſneſs, and egregious deficiency? would not many have this idea of themſelves riſing in their vieuu? and have reaſon to accuſe themſelves, as omiting duties too often; of being very ſlight and ſuperficial in them; of coming late to them; of being uneaſy and wandering under them; and haſtening, with an indecent precipitancy, from them?

i aſk the reader's excuſe if i am too cenſorious, but i cannot help ſuſpecting, that this muſt appear

pear to be the general caſe, on an impartial ſcrutiny. god forbid that there ſhould be no exceptions to it, and that it ſhould be individually ſo.

2. and then, ſhould not the foregoing reflection beget another? no doubt, it muſt be deficient without it. and what other more proper than that of s. elihu? *if i have done iniquity, i will do* ſo *no more.* have i been ſo much wanting to myſelf and god? ſo much inſenſible to the dignity of worſhip in general? and to the glory of public worſhip in particular? have i made every thing the concern of my life, but this? hath every thing had more of my time and abilities than this? i am aſhamed of myſelf; i abhor myſelf; and repent in duſt and aſhes.

but, leaving the purſuit of theſe reflections to that ſpirit who only can make them effectual, we procede to our next propoſition, which is in order the ninth and laſt.

PROPOSITION THE NINTH

there are four more general means of ſupporting public worſhip.

EXPLANATION

god is a god of order and compaſs. there is a variety and extent in every thing he doth. he hath made us capacious creatures, and there is a capacious world for us to act in. what a compaſs is there for language! what a compaſs for thought and knouulege! what a compaſs for action! as public worſhip is itſelf a thing of compaſs, ſo it is to be promoted in a way of compaſs. there are more ways of ſheuuing reſpect to it, and aſſiſting in it, than one. and,

after explaining what we mean, it will be thought time that we tell them.

by the means of ſupporting public worſhip, i mean, ways or methods, which, as they are of god's ouun appointment, we may reaſonably expect will be bleſſed; and being bleſſed, will become effectual to the anſwering the end of their inſtitution. theſe means are, attendance, joining, miniſtration, and contribution.

PROOF

1. the firſt means of ſupporting public worſhip is, by attending it. the ſubject of public worſhip is ſociety: and in order to the performance of it, that ſociety muſt congregate or gather together. hence among the other words by which the place of public worſhip hath been denominated, hath it ſometimes been expreſſed by a term which carrieth this idea along with it [1]. it is

[1] the principal names whereby the place of public worſhip is expreſſed, are taken from one or other of theſe conſiderations:

1. ſome from the work of the place; as proſeucha, or oratory.

2. others from the great object of worſhip, the deity; as, church, or kirk.

3. ſome from the aſſembly; as, ſynagogue, or meeting-houſe.

4. and others again are borrouued from the nature of the building; as, tabernacle.

this leteth us ſee that aſſembly is eſſential to public worſhip, in as much as ſome of the very names by which the place is called where it is performed, are derived from it —thoſe of the eſtabliſhment may be advertized hence to ſpare their ſneers and reproaches at our meeting houſes: for ſynagogue, which is meeting houſe, is as appoſite a name, and as much a ſcripture one too, for the place of public worſhip, as any other. houuever they may have ſunk and vilified it by ridicule and grimace, or by changing it into conventicle.

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certain there can be no public worſhip without public congregation. and though worſhip doth not conſiſt ſo much in the congregation itſelf, yet this is the firſt ſtep to it: and therefore may juſtly be reckoned as the firſt means to the ſupport of it.

2. by giving ourſelves up, or joining ourſelves, as we commonly call it, to the churches, which are the fountains of public worſhip. we have before diſtinguiſhed public worſhip into church, popular, and mixed [a]—it will eaſily be ſeen, that, in order to underſtand this particular, it is neceſſary we ſhould recur to that diſtinction. a perſon is at firſt a bare hearer, or an outer court worſhiper: upon the efficacy of that ordinance, and his commencing a believer, he hath a right to advance into the inner court, and he is wanting to god, himſelf, and the church, if he doth not do ſo. thus the three thouſand converts, in the acts, did: they were *added to the church*, it is ſaid, *the ſame day*.

3. by the exerciſe of gifts to the carrying on of public worſhip. it is not ſufficient that a company of people meet together in a houſe appropriate to divine worſhip; nor is it enough that a church doth ſo: there muſt be miniſters, or thoſe who are gifted to officiate in the religious ſervices of the ſeaſon. this is abſolutely neceſſary, or it muſt happen to every religious body, as it ſometimes doth, it ſeemeth, to one among us, that is, we muſt have ſilent meetings; which, i ſuppoſe, would not be very much to the ſatisfaction of any beſides thoſe of that denomination.

[a] ſee propoſition VI. particular 3. page 40, 41. note 5.

4. by contributing to the expences of it. we have ſeen that public religion was always an expenſive thing; that is, it was always attended with expence, more or leſs. and, as this always was the caſe, ſo it is at preſent, and always muſt be ſo, while our public worſhip is what it is. the niggards of this day, have this ſatisfaction, houuever, if they could find any in it, that our preſent oeconomy is as plain and mean, and as little chargeable, as any ever was. but, as i have ſaid already, expence there always will be, and it is a pity but there ſhould: and ſurely he is unworthy, with a witneſs, to offer to god, who will only do it with that which coſteth him nought.

but we deſign a diſtinct diſcourſe on each of theſe means of ſupporting public worſhip, in the execution of our larger deſign [3]; in which we propoſe to conſider the nature of the duties themſelves, houu they are eſſential to public worſhip, and the incumbency of them on their reſpective ſubjects [4]; anſwering the ſeveral objections which the pride and weakneſs of man, or the ſubtilty and malice of ſatan, hath throuun, and is ſtill throuuing, in the way, as hinderances to theſe duties. we ſhall, therefore, ſay no more to them here, leſt we ſwell this diſcourſe too much, and, at the ſame time, too much ſuperſede the remaining deſign.

[3] ſee the advertizement.

[4] ſome being univerſal, as hearing; others general, as ſubſcribing (as we commonly call it) joining, and the exerciſe of gifts, which are the greateſt, are particular and eſpecial, as god's greateſt gifts uſe to be.

we cloſe this introductory, or rather epitomatical treatiſe, with ſome more particular reflections on this laſt propoſition, according to method, and more general ones on the whole of the ſubject.

REFLECTIONS

1. learn we hence, in the firſt place, that as we are to regard ends, ſo we ſhould conſider means. as no end can be brought about without means, ſo no end ſhould be brought about by indirect means. it is not enough that the end be good, the means muſt be ſo too. and we are not to allouu ourſelves in doing evil, no not that good may come. bleſſed be god, who hath ſet both before us, the means, as well as the end, and the end, as well as the means; may we be helped to propoſe the one, and purſue the other.

2. by thus fixing a gradation in things, the divine being diſcovereth his ouun extent. as it is an amazing contemplation to conſider the ſtupendious form of the univerſe in groſs, ſo it is a reflection, not without its pleaſure, and ſurprize, to conſider the gradation, and advance of things. there are beings of all ranks, as it were, and there are duties of all ranks, proportionate to them. the ſcale of action is conform to that of exiſtence. thus in the inſtance before us. public worſhip is a complex thing, taketh many acts into it, to the performance and maintainance of it, and ſo calleth for many ſubjects [5].

3. let

[5] breuuer, in his goſpel worſhip (a book, which, in the main, i do not pretend to underſtand; but in what i am going to tranſcribe, the author condeſcendeth, i think, to talk a little

3. let not then any pretend to excuſe themſelves, and ſay, they are ſhut out of public worſhip: it is ſo ſolemn, ſo grand, ſo magnificent and auuful a thing, there is no room in it for them.

little like other folks, and is intelligible enough) diſtributeth only the members of a church into nine claſſes, or church ſtates, as he calleth them: hear him in his ouun words: page 132, athr.

the church ſtates are in number nine; four integral, and five organical, inſtrumental, or miniſterial: in all which, in common, there are to be conſidered their perſonal exiſtence, eſtate of order, their pouuer in actions of worſhip, and the proceed of them all.

the firſt church eſtate is of infants, and ſuch as are not of diſcretion, reaſon, and knouuledge, to diſcern the lord's body, and acts of worſhip: yet are they true members of the church —— that is, ſpeaking preſumptively, they may be ſo; and the event evidenceth, in reſpect to many of thoſe who live to maturity, that nothing more can be determined concerning them: our author, therefore, might have been content to have ſtoped here; and it is to little purpoſe that he addeth —— enrighted thereby to receive the ſeal thereof, and its privileges.

the ſecond is of women; who have not only right by their church eſtate, to paſſive privileges —— but alſo to be active in the active privileges and ſeals, and to receive actual aſſurance thereof themſelves.

the third is of males of age and diſcretion, enrighted thereby both to the nouriſhing and trading church privileges; and alſo to the church pouuer of voting, whereby their voices are to be accepted.

the fourth is of prophets, or membral, or integral teachers; enrighted to uſe or exerciſe their perſonal ablity of ſpeaking to edification, exhortation, and comfort in the exerciſe of prophecy, to edifie the church.

theſe are the integral parts of the church.

the firſt of the organical is the teacher; whoſe miniſterial office is, miniſterially to teach, inform, prove, diſprove, and adminiſter the teaching ſeals: for knouuledge.

the ſecond is the exhorter; whoſe inſtituted office is to exhort, dehort, comfort, reprove, and terrifie, by the preaching

them. this, ſouls, is either a deluſion on your ſelves, or an impoſition on us. take heed of *a voluntary humility* [b]. it is generally a criminal extreme, as well as an unreaſonable pride. if you are not proper ſubjects for preſiding in the worſhip; you may yet be ſo, for joining with the church: or, if you are ſhut out of theſe two greater, and more intimate ways of aſſiſting in it; yet there remain two other, more foreign and diſtant ones, from which you cannot be excluded. you may yet contribute to the ſupport of the worſhip, by exhibiting to the charges attending it. or, if your circumſtances will not admit of that, you may yet ſupport it, in the louueſt degree, by attending on it. thoſe who cannot bring *a lamb*, may bring *a turtle dove*, or even *two pidgeons*, though they be but *young ones* [c]. god doth not *deſpiſe the day of ſmall things*. *goats hair*, and *badger's skin*, were received in the erection of god's tabernacle, as well as the coſtly

ing the word, and adminiſtration of the ſacraments, as ſeals thereof: unto the ſanctification of the church.

the third is the ruler; whoſe office is to order church actions, and other church eſtates and offices in their execution, and pronounce the church ſentences of admiſſion, excommunication, ordination, deprivation: for good behaviour.

the fourth is the diſtributer, deacon, or helper; whoſe office is to receive, and diſtribute, the alms of the church; to provide meeting places, bread, wine, and water, with their fit veſſels, for the ſacraments: for proviſion.

the fifth is the ſheuuer of mercy, mercier, ὁ ελεων, the widouu, or woman deacon; whoſe office is to keep the ſick, and ſupply their natural wants in food, phyſick, warmth, and other helps: for preſervation.

[b] s. paul. epiſt. to coloſſians. [c] s. moſes. leviticus.

metals,

metals, *ſilver* and *gold*, or the precious ſtones, *topaz* and *carbuncle* [d], athr.

4. at the ſame time that this ſheuueth us the partial ability of every one, it leteth us ſee the extenſive uſefulneſs of ſome. as every one may contribute to public worſhip, in one way or other, ſo ſome are capable of doing it in all. let us conſider perſons in their ſeveral ſtations, and treat them accordingly, honouring thoſe whom god honoureth; and abiding with him, in a proper return of praiſe, in the ſtations in which he hath placed, not only us, but them, our ſuperiors [6].

5. the condeſcention of the great god in the conſtitution of things, being ſuch, that he hath, as we may ſay, accommodated himſelf to all; let every one, in his meaſure, accommodate himſelf to him, and his ſervice; acting up to his preſent capacity, and, in ſo doing, praying for, looking after, and grouuing up into, a greater ſtation. thoſe who are nouu the remoter ſupports of worſhip, may in time advance to be the greater and more intimate ones. thoſe who contribute in one way, ſhould aſpire to, and long for, a more enlarged capacity, to inable them to the doing it in more; and, if the lord pleaſe, in all.

but we will put iſſue to theſe more particular reflections, in order to make way for two or three more general ones, which will conclude the lecture.

[d] s. moſes. exodus.

[6] i knouu not but the next honour to having the gifts and ſtation of another, is to be reduced to ſuch a ſpirit, as will enable us cor..ially to bleſs god for their gifts and ſtations.

GENE-

GENERAL REFLECTIONS

we have thus, it is hoped, made good our deſign, and exhibited, in a general way, more eſpecially, as we propoſed, the being of public worſhip; the importance of it; and the univerſal obligation to the ſupport of it.

let the being of it ſurprize us; the importance of it animate us; and the obligation to it inſpire us.

I. let the being of it ſurprize us. what an aſtoniſhing condeſcention is it in the moſt high god, poſſeſſor of heaven and earth, that he ſhould admit ſuch as we are into his preſence! that he ſhould do it in ſo many ways, in our ſingle perſons, with our families, in public! what a wonder is it, that he is not aſhamed of ſuch poor worſhipers as we are! but will, on the contrary, ouun us before angels, men, and devils!

II. let the importance of public worſhip animate us. let us not betray this great duty, and ſignal privilege; but, at all times, and on all occaſions, expreſs a proper concern for it, and a due regard to it. whatever we are indifferent about, let not that improper temper light on this greateſt and moſt noble concern of life. may we worſhip god with our bodies, and with our ſpirits, with our time, with our ſubſtance, with our ſtrength, our parts, both natural and acquired; and think all the ſpoils of nature and art, too ſmall and unequal a tribute for the decoration of his temple. let us carry all thither: triumph there: there exult as eſcaped from the world, ſin, ſatan, death, and hell; as *brands plucked out of the burning*; as

ſuch, who, by the ſervices of the church militant, are, in due time, to be fited for the enjoyments of the church triumphant [7].

III. let the obligation to public worſhip inſpire us. have we been deficient in any particular, in our regard to public worſhip? by god's grace, we will be ſo no more. our places ſhall not be empty; our pockets ſhall not be ſhut. on our firſt qualification, we will give our ſelves up to ſome church; and, if we have any gifts, we will freely expend them in the ſervice of that body to which they belong, and of which we are our ſelves a part. we will forthwith *ſet our hands to the plough*, and, having done ſo, we will not *look back*; ſuch a temper, as it would diſcover *an unfitneſs* for god's houſe here; ſo it would betray, at the end of it, a ſad one for *the kingdom of heaven* hereafter [c]. we will then, in the ſtrength of influences from

[7] it is ſaid of heinſius, the librarian of leyden, that when he had ſhut up himſelf among ſo many illuſtrious ſouls, as that famous library is the repoſitory of, he ſat douun, in his ouun eſtimate, as in the very lap of eternity. the expreſſion diſcovereth a mind ſmit with the moſt paſſionate love of ſtudy. and no doubt, as he hath obſerved, no ſenſualiſt in the world can extract ſuch pleaſures out of gold, ſilver, meat, or drink, as a contemplating and ſearching mind receiveth in the diſcovery of truth. but if there is any ſituation in this world, to which ſo high an encomium may be applied, i ſhould rather think the church of god, and his public worſhip and enjoyment there, is the ſeat that deſerveth it. houu eaſy, methinks, is the tranſition between the church militant, and that triumphant! houu natural the conviction, and houu genuine the acknouuledgement, when in the enjoyment of god there? *this* is *none other but the houſe of god! and this* is *the gate of heaven!* s. jacob,

[c] JESUS. s. luke. goſpel.

on

on high, after having *our feet ſhod with the preparation of the goſpel of peace* [f], *withold them from being unſhod* [g]; and, *having drunk of the river of his pleaſures* [h], *our throat from thirſt*, and acknouuledge no more in words an adulterous *love* to *ſtrangers*; much leſs betray it, by our actions, in *going after them* [g].

[f] s. paul. epiſt. to epheſians. [g] s. jeremiah. prophecy. [h] s. david. pſalm XXXVI.

THE END

CONTENTS

INTRODUCTION

THE importance of the ſubject —an argument for the candid reception of all attempts in its cultivation——the author readily ſubmiteth this to the eſtimate of the reader——the common fate of pamphlets, from which no particlar exemption is expected in favour of this——the deſign, a general ſketch—the method by propoſition, explanation, proof, and reflection——ſome other little deviations from the common roady way——tranſition to the body of the thing.

LECTURE

FIRST PROPOSITION

laid douun. man was made for action. *explained. proved.* 1. action is the end of all beings. 2. in proportion to the rank a being holdeth in the ſcale of exiſtence, ſuch his obligation to action. 3. no ability is to be poſſeſſed in diſuſe. man is fited for action, and therefore obliged to it. it followeth hence, farther, that man is obliged to exert himſelf, *ad ultimum ſui poſſe.* 1.) in reſpect to ſorts of action. 2.) and in reſpect to extent of action. man is a complex being, and therefore obliged to complex action. he is able to manly performances, and therefore obliged to them. *reflected on.* 1. correction to thoſe who live without action. 2. who are buſied in falſe action. 3. the room for complaint to the beſt of men. 4. cal-

4. calleth for thought. 5. proveth the fall of man.

SECOND PROPOSITION

laid douun. there are three kinds of action. *explained. proved.* from, 1. the lauu of god. 2. the principle of grace. 3. the nature of things. *reflected on.* 1. the capaciouſneſs of man. 2. a rule to form an eſtimate of ourſelves. 3. repreſenteth the ſcale of action.

THIRD PROPOSITION

laid douun. religion is the nobleſt kind of action. *explained. proved.* 1. in its object. 2. in its influence. 3. in its tendency. 4. in its end. 5. in its ouun nature. *reflected on.* 1. inquiry into our ouun knouuledge of the principle of religious action. 2. correction, in caſe of deficiency. 3. a reflection on the deſpiſers of religion, and its devotees. 4. a criterion, by which to judge of religion, in general, and in particular of our ouun.

FOURTH PROPOSITION

laid douun. there have been two kinds of religion in the world; natural, and gracious. *explained. proved.* 1. man hath undergone two ſtates. 2. theſe ſtates, in as much as they have been two, have been different. 3. this difference, as it was real, conſiſted preciſely in ſomething. 4. if in any thing, in our relation to god. 5. in conſequence it affected our worſhip. 6. ſuch as were our reſpects in the two ſtates refered to, ſuch was our worſhip. 7. the antefall religion was natural: the poſt-fall ſpiritual. *reflected on.* 1. this diſtinction not ſufficiently knouun, nor improved. 2. the conſequence.

FIFTH

FIFTH PROPOSITION

laid douun. we have nouu to do with gracious religion, or worſhip. *explained. proved.* 1. with reſpect to the lying and loſt, they have no religion at all. 2. with reſpect to the raiſed and ſaved, they have a better religion than that of nature. *reflected on.* 1. the nature and ſource of all true religion is ſeen hence. 2. hence, alſo, the ſource of all falſe religion. 3. withal, the ſuperiour happineſs of the ſubjects of gracious religion, to that of thoſe who enjoyed natural religion. 4. what we are to think of the cultivators of natural religion. 5. we ſhould be ingaged, from the whole, to ſtudy revealed religion.

SIXTH PROPOSITION

laid douun. revealed religion is made up of three branches. *explained.* perſonal, family, and public. *proved.* each of theſe grand diviſions of worſhip containeth ſeveral ordinances. perſonal ordinances. 1. meditation. 2. reading. 3. ſinging. 4. prayer. 5. faſting. 6. watching. 7. vouuing. 8. alms. family ordinances. 1. reading. 2. ſinging. 3. prayer. 4. catechizing. public ordinances. 1. popular. 1.) reading. 2.) ſinging. 3.) expounding. 4.) preaching. 2. church. 1.) giving in experience. 2.) baptiſm. 3.) reception into church communion. 4.) αγαπαι. 5.) breaking of bread. 6.) waſhing of feet. 7.) viſitation. (1.) of thoſe at liberty. [1.] well. [2.] ſick. (2.) of thoſe in impriſonment. 8.) chriſtian conference. 9.) liberality to the poor. 10.) anointing with oil. 11.) φιλημα αγιον. 12.) ordination. 13.) deprivation. 14.) excommunication. 15.) delivery over to ſatan. a general rule

rule to help us, in ſome meaſure, in determining what ordinances belong to each ſubject, perſon, family, and church. query. whether all are always to be performed at a time? anſwer. two cautions. 1. be ambitious of going through as many as circumſtances will admit. 2. to take care of intirely omiting any. *reflected on.* 1. we ſhould not reſt in groſs contemplations, but look into things preciſely. 2. our practice ſhould ſtill correſpond with our knouuledge. 3. a caution leſt we repine at the diviſion of worſhip. 4. thanks due to the kindneſs and condeſcention of the divine being, in this caſe.

SEVENTH PROPOSITION

laid douun. of all theſe branches of worſhip, public is the moſt important. *explained. proved.* from, I. the nature of public worſhip: it is 1. more extenſive, in having greater ordinances belonging to it. 2. an aſſembly peculiar to it. 3. a different place. 4. a different preſence. 1.) the ſaints, and the ſpirit in them. 2.) angels. 3.) devils. 4.) chriſt. 5.) the ſpirit. 6.) the divine preſence. II. the examples and experiences of the ſaints. I. examples. 1. deſirous to attend it. 2. thankful for it. 3. lamenting after it. 4. triumphant in it. II. experiences. general benefit, and extenſive advantage. particularly, 1. inlargement of knouuledge. 2. increaſe of gifts. 3. exerciſe of grace. 4. joy themſelves. 5. honour their head. 6. glory their god. III. god's ouun eſtimate of public worſhip, giveth it this ſupremacy. IV. god hath demanded this conſideration of it from us. hence, 1. the times appropriated to it. 1.) daily. 2.) weekly. 3.) monthly. 4.) third yearly. 5.) ſabbatical year. 6.) ju-

6.) jubilee. 7.) extraordinary faſts and fea
(1.) purim. (2.) dedication. 2. expence and l
bour in building places of public worſhip. th
tabernacle, temples. 1.) ſolomon's. 2.) zerub
babel's. 3.) herod's. ſynagogues, proſeuchae
3. ſeting apart ſo many perſons for religious ſer
vice. the levites proportion to the reſt of th
iſraelites reflected on. number and age bein
conſidered. ſo richly endouuing them. 4. th
incidental expences attending public worſhip a
mong the jeuus. a caution, leſt infering from
the jeuuiſh worſhip, ſhould prejudice us in re
ſpect to our preſent. a correction. worſhip, th
ſame nouu that then. expences attending i
nouu, though not ſuch heavy ones. *reflected on.*
1. the various conduct of men towards publi
worſhip brought to the teſt. 1.) ſome neglect it.
2.) others diſpiſe it. 3.) others corrupt it. 4
others, yet more audacious, would overthrou
it. 2. the happineſs of thoſe who are counte
worthy a place in god's houſe. 3. a ſalutation t
zion. 4. a deſire to the efficacy of this repre
ſentation in honour of divine worſhip.

EIGHTH PROPOSITION

laid douun. there is an incumbent duty on e
very one to promote public worſhip. *explained*
proved. 1. to neglect worſhip, is to neglect god
2. to neglect god, is to neglect ourſelves. nay,
3. to neglect god, is to live without him. 4. to
live without god, is not to live at all. *reflected*
on. 1. this calleth for cloſeſt expoſtulation
which ſhould beget 2. humbleſt reſolution.

NINTH PROPOSITION

laid douun. there are four more general way
of ſupporting public worſhip. *explained. proved*
1. D

o public worſhip without attendance. 2.
ng equally neceſſary to church-worſhip.
he exerciſe of gifts an indiſpenſable ſup-
. 4. contributing to the expences of it neceſ-
alſo. *reflected on.* 1. this gradation in things
overeth the extent of the divine being. 2.
calculated to the incluſion of all; let none,
efore, ſhut out themſelves. 3. this ſheuu-
us the extenſive uſefulneſs of ſome. 4. eve-
one ought to accommodate himſelf, as we
y ſay, to god.

GENERAL REFLECTIONS

. the being of public worſhip ſhould ſur-
ze us. II. the importance of it ſhould ani-
te us. III. the obligations to it ſhould in-
e us.

AUTHORS

INSPIRED

PROSAICAL	POETICAL
s. moſes	s. elihu
s. jeremiah	s. david
s. zechariah	s. ſolomon
s. malachi	s. aſaph
s. paul	s. ezekiel
s. ſilas	ſons of korah
s. timothy	
s. mattheuu	
s. mark	
s. luke	
s. john	
s. peter	

SPEAKERS

THE LORD

THE LORD JESUS CHRIST

s. jacob	balaam

UNINSPIRED

DIVINE

maimonides	john milton
benedictus arias montanus	
johannes baptiſta vallilpandus	
johannes ouuenus	

UN-

AUTHORS

UNINSPIRED

DIVINE

PROSAICAL	POETICAL
john ray	
william wollaſton	
thomas goodwin	
nathaniel holmes	
william bartlet	
thomas ridgley	
arthur bedford	
thomas tillam	
david clerkſon	
thomas barlouu	
david rees	
joſeph mede	
thomas breuuer	

HUMANE

ariſtotle	
gerardus johannes voſſius	
william petty	
john locke	
richard ſteele	
james greenwood	
james harrington	
peter king	

the philoſophical tranſactions
the ſpectator

SACRED TRANSLATIONS

k. henry IIXth's bible
k. james's bible
myles coverdale
william tindal

UN

ADVERTIZEMENT

THE

AUTHOR

AT HIS

HOUSE

IN

RATCLIFF STREET

IN

RATCLIFF HIGH WAY LONDON

BOARDETH AND FITETH LADS FOR

TRADES

THE OFFICES OF THE

REVENUE

AND THE

UNIVERSITY

HE TEACHETH THE CHILDREN OF HONEST POOR GRATIS